



## Mission Researcher David B. Barrett Analyzes "Mission Contact" 1991

According to David B. Barrett, noted missions researcher and consultant, "Mission is all about Christians being in contact with non-Christians. If there is no such contact, there is no mission going on."

To examine whether Christians are making contact with non-Christians, Barrett has analyzed the amount of missions contact today compared to five centuries ago by dividing the peoples of the earth into "worlds" (see accompanying diagram).

World C consists of all those who call themselves Christians. Worlds B and A cover all who are other than Christians. World B stands for non-Christians who are in contact with Christians and who have at least some knowledge of Christ and the Gospel. World A stands for non-Christians who have never come in contact with Christians and who have no knowledge of Christ and the Gospel.

Five hundred years ago 19 percent of the world's population were Christians, with 93 percent living in Europe. These Christians were virtually out of touch with non-Christians; only 2 percent of non-Christians in 1491 had any contact with Christians or had any knowledge of the Gospel.

Today that picture has changed radically. Barrett says that because of "mass communication, mass transportation, mass migration and the resultant religious pluralism, . . . Christians today are sufficiently in contact" with non-Christians who have at least some knowledge of Christ and the Gospel. This contact takes place through presence, witness, evangelism, local church outreach, social action, foreign missions, liberation and interreligious dialogue.

Barrett notes, however, that 23 percent of the world's population remain untouched by Christians. And while that percentage of non-Christians with no knowledge of Christianity is less than the 79 percent 500 years ago, the actual numbers of people without Christian contact are much greater. In 1491, 329 million people were untouched by Christians; today 1.2 billion people have no contact with Christians.

And each year an additional 146 million people are born, with 45 million having no contact with Christians.

Barrett also notes that most mission agencies are not targeting the people who have no contact with Christians and no knowledge of Christ and the Gospel. He points out several alarming statistics:

- 23 percent of the world's population is ignorant of Christianity, Christ and the Gospel.

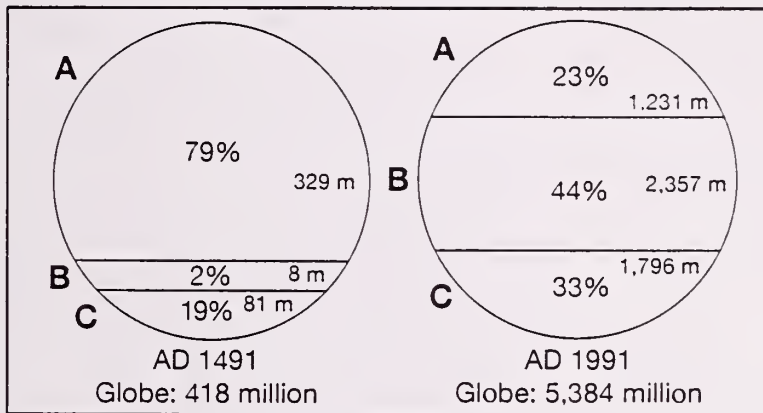
- 90 percent of all evangelism is directed at Christians, not at non-Christians.

- 91 percent of all foreign missionaries are targeting populations in the Christian world.

- 95 percent of Christian activity benefits only the Christian world.

- 99 percent of all Christian discussion and writing addresses only Christian interests.

- 99 percent of the Christian world's income is spent on itself.



## Two-Year-Long Prayer Meeting Continues in Fiji

South Sea Islanders, who met more than two years ago to begin praying for world evangelization, are still going strong without a break.

According to Neville Wilson, Youth With A Mission (YWAM) area director for the South Pacific, the round-the-clock prayer team is in its third year. Prayer team members break their sleep each night to pray in a bamboo and thatch "chapel."

Since the prayer circle started, there has been a dramatic increase in the number of converts among the local Hindi population.

During the daytime, people take solo one-hour prayer shifts; during the night, two people pray together in shifts. Praise and worship sessions are held twice each day.

The unbroken 24-hour-a-day prayers began when the mission was organizing a special youth event in Fiji. Organizers realized that YWAM was entering areas where the organization hadn't worked before, said Wilson.

*On these pages of "Decision" magazine, we publish capsule news of what God is doing in evangelism around the world. Our material comes from many sources on all the continents, and we are always open to receiving documented examples of God's work throughout the world. Material should be sent to: "News Around the World," "Decision" Magazine, P.O. Box 779, Minneapolis, Minnesota 55440-0779, U.S.A.*

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# The Councillor's Report

A report to the Council of Reference, contributing editors, advocates and ministry partners of the Global Evangelization Movement —David B. Barrett, President

October 1995

Justin D. Long, ed.

## Our Inaugural Issue

by Justin D. Long

Director of Communications, GEM

In the summer of 1995 the Global Evangelization Movement took the first steps toward establishing a donor development office. This is a big step for us—one that we are glad you are joining us in.

Our primary objectives are to increase GEM's voice among lay Christians, and to shore up our financial stability. Our goals are to establish relationships with over 1,000 churches and activists who want to promote the least-evangelized peoples of our world, providing them with the information necessary to do so; and to raise \$200,000 over the next two years.

We have launched this newsletter as a vehicle to report the progress of our efforts to you, our Council of Reference, advocates and ministry partners, in order to give you the "inside scoop" on our activities in communications and development, and to let you know the best ways in which you can help.

For thirty years, since 1965, GEM has been researching and promoting world Christianity and the progress of the Church in obeying Christ's Great Commission.

Today, there are over 100,000 Christian agencies worldwide, including 4,000 foreign mission boards and societies. Each works toward world evangelization in their own way. Unfortunately, despite the massive God-ordained efforts of these laborers, there are still over 1,500 peoples less than 2% Christian and under 50% evangelized.

We at GEM understand the difficulties facing mission boards and agencies. For one thing, there is a stunning lack of resources. Our own research for the book, *Our globe and how to reach it*, revealed that the average church member gives just \$1.85 each week to the church; only a small portion (10 cents) goes directly toward foreign missions or world evangelization.

And while there were, by our estimate, 500 million Great Commission Christians in 1990—that is, Christians who understood the Great Commission and labored to

help fulfill it—there were only about 300,000 missionaries, of whom 3,000 were deployed to the frontiers of world missions.

How do we energize the churches to bring a greater focus on world missions? There are literally hundreds of thousands of churches in America, and millions more around the world, but few have a real understanding or heart for the "neglected peoples" of the world.

GEM's calling is not to field missionaries, nor to support them, nor to launch new independent ventures and projects. Instead, we see our part to be learning more and more about the task of world missions and making

the global Body of Christ aware of these issues, especially the unevangelized peoples of our world. We see our role as best described in three steps:

First, to research and document the status of global Christianity and its progress toward fulfilling its Great Commission;

Second, to communicate this information to the worldwide Body of Christ;

Third, to advocate the least evangelized as the leading priority for world missions.

We want to help make Christians so aware of the least-evangelized that new missionaries will flock to the denominational boards and parachurch sending agencies seeking to go to World A.

This is our vision—one that we believe you share.

In the pages of this newsletter, we offer to you a report of our actions to fulfill our mission and vision. We look forward to hearing your comments. We hope you share this vision to such a degree that you will share it with others.

I thank you, our donors and members of the Council of Reference, for standing with us as we begin this great new adventure, and hope that you will continue to join with us "Beyond 2000" and into the bright, new millenium, determined to finally complete our obedience to the Lord's Great Commission.

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BARRETT

# Recent Activities of GEM's Researchers

David Barrett has been working primarily on updating and fleshing out "Country Tables 2," our database of the world's Christian denominations, for the next edition of the *World Christian encyclopedia*. We continue to be startled by the growth of the church in some regions of the world, and the shrinking in others—particularly the mushrooming growth of independent "Third-Wave" churches. He has also just published a new essay entitled "Count the worshippers! the new science of missiometrics" (*International Bulletin of Missionary Research*, October 1995).

Moreover, David has also been working with Todd and Justin on a "reconciliation" project which reconciles the numerical results of our seven different and independent approaches to global statistics—by country, by province, by people, by language, by urbanization, by religion, and by denomination. This process provides an important cross-check on all data, strengthening their value.

Todd Johnson has been busy sorting out some discrepancies in the United Nations' population databases and linking them into our own. The UN does not include many of the smaller countries, so we have had to make adjustments for that.

Together, Todd and Justin have been sending information on the least-evangelized peoples of the world for Bethany World Prayer Center's project to produce detailed prayer profiles. Thousands of intercessory cell groups will then pray for the peoples of the world. Each of these people groups will be continually lifted up in prayer by at least one cell group. They have dedicated a significant amount of logistical resources to link each prayer cell with a particular people group.

Michael Jaffarian has recently returned from summer deputation work, and launched himself into a variety of tasks, including researching a revised version of the Kaleidoscopic Global Action Plan, as well as surveying the Internet's resources.

Michael is also concerned that GEM continue to help agencies even as we concentrate on basic research. Thus, GEM provided a significant amount of data—principally the names of martyrs—to the Southern Baptist Convention's Foreign Mission Board, shown at the recent Assembly of the Baptist World Alliance in a video on contemporary martyrs. Similar information made its way into a recent article by *Charisma*.

Jeanine Drost has been working on putting our mass of photos onto PhotoCD and cataloguing them. She has also been drawing on her experience as a journalist to compile people group profiles for the *AD 2025 Global Monitor*.

She spent a good portion of the month away in Colorado at the International Society for Frontier Missions conference, where the AD2000 list of unevangelized peoples was reviewed. Patrick Johnstone and Todd both contributed a great deal to this list, and we at GEM helped produce the final list of 1,688 peoples, each less than 5% Christian.

Kimberly Doyle has been producing final print versions of all our various tables and lists. We've been quite frustrated with our computers as of late, and she and Justin have spent long hours agonizing over them. We've yet to identify whether the problem is in the network or in the computers themselves. She is now away on a Prayerwalk trip to the 10/40 Window.

Justin Long found himself involved in most everything, since he's managing the information systems and the development campaign. However, his primary tasks have been split between helping Todd clean up the UN database, helping David with the reconciliation project, and launching the Donor Development Campaign.

This month, we've invited and received confirmations of members of our Council of Reference and released this first edition of the Councillor's Report. We've also put together a presentation manual which we've used in meetings. This has brought us some new ministry partners.

You should have received our newly revised publication, the *AD 2025 Global Monitor*. This is now a bi-monthly 8-page trends newsletter, with an annual subscription of \$20. We want to increase the subscribership significantly, and begin promoting it to churches so missions pastors can make use of the data. We've received very good reviews, and a large number of subscriptions in the first month. New subscribers include the new General of the Salvation Army, a senior Vatican missiologist and several top missions executives. Many have purchased the newly-published *AD 2000 Global Monitor, 1990-1994: Keeping track of world evangelization*, the book form of the past 40 issues of the *Monitor* (selling at \$12).

## On the Internet!

Are you trying to reach us on the Internet? Well, we don't have a World Wide Web page yet (we're working on placing a site in our office, but it will take some time). However, you can communicate with us via e-mail: 102740,1450@compuserve.com. Information will be processed by Justin and forwarded to the individuals requested.

## Visitors & Travels

Harold Scanlin, Translation Coordinator of the United Bible Societies, visited us recently. Also, we received a visit from Simon Pau Khan En, a missiologist from Myanmar (Burma) who has set up a research center in his nation and is one of our Council of Reference.

Kim & Jeanine went to New York for a visit to the State Library, the United Nations, the American Bible Society, and Union Theological Seminary. There they obtained excellent photographs of people groups, cities, countries and historical figures.

## Accolades

Hats off to *Charisma*, which ran an excellent article on contemporary Christian martyrdom in a recent issue. They cited GEM statistics given by David Barrett and did a thorough job of presenting the growing situation of persecution and martyrdom around the world. You might take a moment to drop them a note and thank them for the excellent work: *Charisma*, Strang Communications, 600 Rinehart Road, Lake Mary, FL 32746. If you don't see this publication, which has vast news coverage in each issue, you ought to consider it.

Thanks to Donald McGilchrist, a member of the Council of Reference, for his contacts with foundations.

## Prayer Requests

1. Contacts for the Donor Development Campaign. In order to present the vision and ministry of GEM we need names of a number of potential donors, whether individuals or churches.

2. Praise report: we've worked out a method for extracting significant missions news out of the Internet each day.

## GEM Needs You!

We believe that in God's Kingdom there is no shortage of resources. He has raised up people who share this vision. We know this is true, because some of those vision-sharers are partnering with us right now—but more are needed.

In order to make this Donor Development Campaign successful, we've got a lot of hard work ahead of us. We need your assistance in more ways than just your name on the letterhead!

- **Contacts are a real need right now.** When we started this campaign, the big obstacle was not the amount of funds needed, but potential contributors. We are planning on travelling to present our vision and our work, but we are discovering that we need more serious contacts to speak with. If you can help us by introducing us to a few churches in your area, or to other contacts who can help, please let us know as soon as possible.

- **Media coverage would be a blessing.** If you could include the research of GEM in your correspondence or in your newsletter, and find a place to reproduce some of our statistical globes, we believe it will benefit both your ministry and ours. If you're looking for a particular statistic, contact us and we'll work to help you fill that need.

- **What about your own gift?** We need your participation, both in prayer and finances. Some of you have made pledges; others haven't yet. We will be calling you in a few days to talk about this, but in short this campaign calls for pledges of \$1,000 to \$50,000 to be fulfilled over the next two years. A \$1,000 pledge works out to \$41 per month. Every pledge is appreciated and is used as efficiently and effectively as we possibly can.

- **...Or consider a one-time gift.** We have established a capital fund with an immediate goal of \$30,000 to cover new computers, software, additional printers and telecommunications expenses.

In standing by us, you confirm the vision God has given to us. Thank you for your support!

# Where We Are: Overall Assessment

This 4-page report describes why GEM is a somewhat unusual Christian ministry. You who read it are our colleagues in this. You believe, with us, in those basic verities of the world mission of Christ—His Great Commission, the delays in obeying it, the magnitude of the task, the problem of the church's disobedience, the agencies' absorption on unrelated other agendas, and the like.

Then, more specifically, GEM's work describes world evangelization, monitors its progress, itemizes its unfinished task, lists its unreached peoples, and delineates World A in microscopic detail.

Our starting point is Jesus' word, "I am the Way, the Truth

and the Life." Our ministry is based on this search for truth. For this ministry to succeed, we have to claim considerable autonomy from organized Christianity. To be true to the realities, we need intellectual autonomy—finding out the truth whether particular leaders or churches are pleased or not.

This immediately places GEM in a hard-to-win situation. We're autonomous and can't take ecclesiastical orders (like the world-famous bishop who told me, "I want you to prove that, in Africa, Islam has now collapsed"! ). But this means churches and agencies don't feel like supporting us financially.

This means zero church income. And, make no mistake,

serious missions research is becoming more and more expensive—books, hardware, software, telephones, faxes, e-mail—the costs increase every week.

This is where you can help us. Please think this over and see if you can help us find ways to generate a modest income to cover GEM's basic research work. Note that GEM doesn't compensate its missionary researchers financially—each of us raises his or her own support privately.

So now—ideas, suggestions, contacts, prospective donors—let's hear from you!

-David B. Barrett

## Status Report: October 1995

Council of Reference Members

11

*AD 2025 Global Monitor* Circulation  
1,900 readers—91 new subscribers

Ministry Partners

5

Campaign Funds Pledged  
\$1,000

Development Campaign Goal  
\$200,000

### GEM Council of Reference

Paul Eshleman, The JESUS Film Project

Simon Pau Khan En, Myanmar Research Center

David Goodenough, CMS Communications/ICCOWE

Patrick Johnstone, Author, *Operation World*

John S. Mbiti, Prof. of Theology, University of Bern

Donald McGilchrist, Int'l Vice-Pres., The Navigators

Paul McKaughan, President/CEO, EFMA

Samuel Moffett, Professor Emeritus, Princeton  
Theological Seminary

Bill O'Brien, Global Center, Samford University

Jim Reapsome, Editor, *Evangelical Missions Quarterly*

Vinson Synan, Dean of Divinity, Regent University

9/11/95. David Barrett (1-804) 747 7455 (H).  
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~~West Asia~~ ~~E. Asia~~

Asia = excluding Russia, Ukraine, (America)

McEvoy - Penguin paper back. "Atlas of Popul. Hist. -

Pentecostal

Indig. Pentecostal movement.

20<sup>th</sup> c. renewal in mainline churches. 10% in RC

Post-denominational -

Hist. of Malaysia - latter part chd - started by Muslim convert.

Large no. of <sup>white</sup> British in the London "Taoist" Temple - syncretistic w. Buddhism, Taoism, Chinese folk, X<sup>ty</sup>  
apparently evangelistic. - 2,000,000 in Taiwan - emphasis how to convert Xns  
Yi-Guang-Tao religion. Incl. divination, prophecy.

• "electric

# GEM

## GLOBAL EVANGELIZATION MOVEMENT

STATE STATEMENT  
August 1, 1995

### Introduction

For over 20 years, GEM has borne a passion for the unevangelized.

We call it "World A"--1.1 billion souls who have never heard the Gospel of Jesus Christ.

Some of them live in gigantic cities; others, in tiny desert villages or steamy jungle tribes. Many are out of touch with most of humanity: nomads, mountain peoples, families and races isolated by snow-capped mountains or hard-to-pierce jungles. Among them are the poorest of the poor, the starving, sick and oppressed.

Since 1965 GEM has gathered their tale: stories of proud tribes, wind-beaten wanderers, urban poor and orphaned children, of bearded old men, of monks and priests, of huge cities and small villages, of young men trying to etch out a living and women seeking to make a home.

They are people very much like you and I--people our Lord and Saviour, Jesus Christ, died for. Yet, despite His travail for the salvation of everyone on this planet, the peoples of "World A" differ from you and I in one respect--they have yet to hear the Gospel.

"How are they to believe in him whom they have never heard? and how are they to hear without a preacher?" the Apostle Paul asks us (Romans 10:14). World A cannot and will not hear--because not enough preachers are going to them. Nearly all of World A is missed by existing missionary efforts.

We take the Great Commission seriously! World A can be evangelized--but it will take courage and commitment. It is the responsibility of the corporate worldwide Body of Christ to ensure all have a chance to hear--even those cut off by the barriers of language, culture, hostility and politics.

For over 20 years, this has been message of GEM--and it will continue to be the message in the future. Our commitment to total world evangelization is sure, steadfast and unwavering: to bring the story of the unevangelized before the Church, and never allow their eternal destiny to be ignored across the land.

### History

Although the Global Evangelization Movement (GEM) is a recent entity, having been formed in 1990, it in fact already had a rich history. It is the crystallization and extension of the beliefs and passion of the World



Evangelization Research Center, founded in East Africa by Dr. David B. Barrett in 1965 to research world missions.

The cornerstone of GEM is its research team, organized as the World Evangelization Research Center (WERC), and guided directly by Dr. Barrett's expertise. WERC's mission is to gather, organize and publicize information that gives the global Body of Christ a comprehensive analysis of the current state and future needs of world evangelization. It cuts through false stereotypes, impressions and uncertainties, to continually push the boundaries of knowledge outward while striking to the truth of World A. The research team establishes the priorities, targets and goals which GEM advocates to the global Body of Christ.

The team's most compelling achievement, the World Christian Encyclopedia, was published through Oxford University Press in 1982. This encyclopedia is by far the most extensive global survey of Christianity and religion ever. The status of Christianity, and of religion, is assessed in careful, factual detail for all 223 countries in the world. Statistics and descriptive information are given, for example, on all 23,000 Christian denominations, in every country globally. The Encyclopedia is a standard reference work, well-respected in secular academic circles, but written by a missionary researcher for Christian missionary purposes. It is a goldmine of strategic information for mission executives, denominational leaders, professors of missiology—the decision-makers in world missions.

Laboring from this solid foundation, GEM researchers have written over 310 books and articles on evangelization and World A, 110 in the past four years alone. This, exemplified in the 40 issues of the journal, the *AD 2000 Global Monitor*, has provided Christians the world over with a vast mass of information about the least evangelized, and has given GEM a reputation for integrity, credibility and professionalism.

The research team's work and discoveries are regularly cited in many Christian reference works, including the *MARC Mission Handbook*, and SIL's *Ethnologue*. They have long collaborated closely with Patrick Johnstone, author of *Operation World*, sharing data and analyses together.

Each year, GEM publishes in the *International Bulletin of Missionary Research* a large, up-to-date, extensive table of carefully-researched statistics on the global status of Christianity and of evangelization. This is the standard, authoritative reference in the field. It is referred to and quoted by mission executives, mission professors, mission authors and Christian leaders of a wide range of denominations and organizations, all over the world.

GEM also supplies every year to the *Encyclopedia Britannica* an up-to-date table of the demographics of religion, globally and by region, answering such basic questions as "How many Christians are there in the world? how many Muslims; which religions are growing, and which are declining? how many Christians are there in Africa? what region of the world has the most non-religious?" Again, this is the standard, authoritative reference in the field, studied, quoted and requoted by Almanacs, scholars, authors and thinkers around the world.

GEM capitalizes on the work of the research team to advocate for unevangelized peoples. Communicating these findings and advocating World A as a leading mission priority are both equally important.

Through the regular publication of our journal, the AD 2025 Global Monitor, GEM places the least evangelized peoples of the world before church leaders, mission agencies, denominational heads and missionaries around the world. The Monitor consistently documents the progress of world evangelization and analyzes issues and events with bearing on the task.

Additionally, GEM publishes other works, ranging from books to miniature profiles suitable for church bulletins, to be used as resources by advocates for the least evangelized.

With the impending publication of the next Encyclopedia, GEM will be increasing its communication activities, seeking to make the state of World A known throughout the mission community and the wider worldwide church.

Detailed information on the plight of World A, when published broadly, will bring a far sharper focus on the unevangelized which, we trust, will increase efforts to reach them with the Gospel.

### **The Need**

If the task of world evangelization were to involve merely doing good things in a lot of needy places, then research and publication would be unnecessary. It is easy to find good things to do, and needy places are everywhere. There are over 105,000 Christian organizations working today--over 4,000 of which are boards and societies in the area of Christian missions, from numerous denominational home mission boards to large interdenominational foreign mission agencies.

Regrettably, less than 5% of their current activities are focused on World A--the 20% of our world who have never once had an opportunity to hear a description of the Gospel of God's grace. The overarching task of Christian missions must involve seeking to complete the unfinished task of world evangelization by bringing the Gospel to these unevangelized peoples.

Consequently, missions research and publication is absolutely vital. We cannot help the peoples of World A if we do not know where they live. We must understand the peoples, languages, cities, nations and religions of humanity in great detail in order to ensure that the Gospel reaches everyone, everywhere.

For the peoples of World A, this is a life-and-death matter. In the half hour it takes to read this document carefully, some 1,260 souls who live in World A will have died--all without once hearing the saving knowledge of Jesus Christ.

### **The Mission**

The mission of GEM is (1) gather, organize, and publish information that gives the global Body of Christ a comprehensive analysis of the current state and future needs of world evangelization; (2) to communicate these findings, particularly the existence of the least evangelized, to the Christian world; and (3) to advocate World A as leading priority for missionary activity.

## **Our Vision**

We believe, when the full magnitude of the story of the unevangelized is presented to missions-minded Christians across our world, new missionary enterprises will be summoned by the Holy Spirit to focus on these peoples. When these peoples are evangelized, the final completion of the Great Commission will be achieved.

Our endeavors thus make a strategic impact on world missions by monitoring existing progress, drawing attention to the gaps in current efforts, and advocating the deployment of new resources to fill these gaps.

## **Our Goals & Objectives**

### 1. Compile

The research team focuses on identifying unevangelized countries, cities and peoples, documenting the problems facing world missions and exploring possible solutions, and gathering information on current plans and progress.

### 2. Communicate

These findings are then published and distributed through a variety of means, including regular editions of the Encyclopedia, the AD 2025 Global Monitor, monographs, books, articles, and resources for use in the local church. The results and implications of these findings will be further distributed through educational campaigns, publicity materials, profiles, and one-day awareness seminars.

### 3. Challenge

GEM builds relationships with churches, agencies, mobilizers and other missions-minded Christians who utilize the data we develop and provide to stimulate additional activity within World A peoples and cities.

## **The Case**

By supporting GEM with time and financial aid, our friends and associates make it possible for GEM to complete its mission. The growth of GEM represents an increasing ability to document the global Body of Christ, identify the least evangelized, and urge new missionary resources to focus on these peoples. We believe this is a viable ministry worth supporting and participating in.



1996

# New Statistics

## Items from various countries

● **China.** The Amity Press in Nanking has produced its 10 millionth Bible, printed in June of 1995. Note also that a Braille printing press was added in 1995, with the goal of producing 1,000 Braille Bibles over the next 3 years. Amity estimates there are 7.5 million blind people in China (CNCR, 3 November 1995:3).

● **Peru.** 1,200 church leaders from each part of the country and nearly all Protestant denominations met in Lima in 1995 for the Peru for Christ congress and set a goal for the country to become 25% Protestant by the year 2003, up from their current 9.3%. (CT, 8 January 1996:64).

● **Globe.** Pornographic files are less than 0.5% of what is posted on the Internet (Time, 24 July 1995:57).

● **Computers by continents.** In 1994 American consumers spent \$8 billion on computers, vs. \$8.3 billion on TVs. 30% of American households own computers. The number of computer users online (Time, Spring 1995:25, 65-66):

North America	19,000,000
Europe	6,400,000
Asia	920,000
C. & S. America	107,000

● **North Korea.** The Far eastern economic review estimates there are 100 South Korean missionaries based in China's Jilin province seeking to evangelize North Korea. This is an irritation both to Chinese security officials and to South Korean diplomats in Beijing. One major activity: the smuggling of Bibles into North Korea (CNCR, 3 November 1995:4).

● **Malaysia.** The official count of foreign guest workers in Malaysia is 1 million, but independent NGO estimates put the figure as high as 3 million. The majority are Indonesian. Most of the rest are Bangladeshi, Filipino, and Thai. A recent outcry against the ill treatment of many has led to government action, starting with a freeze on bringing in Bangladeshis (Asiaweek, 25 August 1995:31).

● **China.** Two facts that affect China statistics: "Due to the lack of ordained pastors, in many rural areas less than 50% of the regular churchgoers are baptized. Should those who have not been baptized be counted as Christians? Similarly, there are many groups who use the name 'Christian' but have limited understanding of the Christian faith..." (NNI, 22 September 1995).

● **Global.** World Alliance of Reformed Churches statistics: 70 million Christians, 99 countries, 198 member churches/denominations of Presbyterian and Congregationalist tradition (One world, October 1995:22).

● **USA.** The American Tract Society publishes 22 million pieces of Gospel literature per annum (EP news service, 24 February 1995:11).

● **India.** A large baptism event: in 1994, 900 Hindu converts from the Banjara tribe of Andhra Pradesh were baptized in one day. Bezalel World Outreach is one of several Christian organizations working among the Banjara (NIRR,

16 October 1995:2).

● **USA.** Items on religion in America from the Barna Research Group (NIRR, 16 October 1995:4):

- 88% of born-again Christians have heard of spiritual gifts.
- 39% of them also can identify a spiritual gift they believe they possess.
- 75% have heard of the gift of tongues or of speaking in tongues.
- 7% say they have spoken in tongues.

● **Bosnia.** The 5-year civil war has largely been Muslims vs. Christians. A disturbing fact: according to a 1995 CIA report, 90% of the atrocities (including concentration camps, rape, and systematic killings of civilian men) have been committed by the (Christian) Serbs (Time, 18 December 1995:54).

● **Global.** The number of international terrorist incidents globally in 1994 was reported as 321; and in 1993, 432 (Time, 3 April 1995:39).

● **USA.** From a Roper poll:

The % of Americans who believe in extraterrestrial UFOs and astrology: about 25%. The % who believe in faith healing: about 33%. The % who claim to have been abducted and taken aboard spacecraft by aliens: 2%, or nearly 5 million people (Time, 15 May 1995).

● **China.** As of January 1995 there are 4,000 re-opened Catholic churches in China vs. only one in 1979 (and that one in Beijing for the diplomatic community). There are only 900 priests. Half of them are at least 70 years old. There were no ordinations between 1955 and 1985, but between 1985 and 1995 there were 600 ordinations. There are now 24 open seminaries, with 1,000 students, and 40 houses of religious formation for young women, with 1,000 young women preparing for Christian service ("Images of church and mission: the China case," Janet Carroll, Missiology, 23, 2 [April 1995], p. 37).

● **Zimbabwe.** In 1992, 100 AICs were members of the Association of African Earthkeeping Churches (AAEC) ("Images of church and mission in African Independent Churches," Norman E. Thomas, Missiology, 23, 1 [January 1995], p. 26).

## World Evangelization Statistical Monitor

How are Christians expanding their spending for the cause of world evangelization? The analysis below is derived from our new annual table from the January 1996 issue of the IBMR, p. 25. All figures are average annual rates of increase, covering 1970-1996.

	growth rate
Personal income of church members	3.91%
Personal income of Pentecostals/Charismatics	8.53%
Giving to all Christian causes	3.98%
Churches' income	2.46%
Parachurch and institutional income	6.39%
Ecclesiastical crime	33.75%
Income of global foreign missions	4.94%
Computers in Christian use	60.12%

## New Technologies

### ■ New information on World A delivered via e-mail

In January 1996 GEM launched a new publication, *The Monday Morning Reality Check*, which delivers free weekly information on World A and world evangelization via e-mail every Monday. A sample of the Reality Check is given below.

The "Jesus" Film, distributed by Campus Crusade for Christ, is an excellent example of a global evangelization plan making progress on its stated goals.

The purpose of the "Jesus" Film project is to show the "Jesus" Film to everyone in the world in their own language. This sort of goal would have been impossible just a few decades ago—but now, thanks to the power of new technologies (television, satellites, portable theaters and the like), it is a realizable objective.

As of July 1, 1995, the "Jesus" Film's official ministry statistics were:

"Jesus" Film languages available: 327 (166 in progress).

Mission agencies using the film: 440

Persons who have viewed the film: over 711 million

Decisions for Christ (excluding TV, theater, video rentals): 41 million

Countries in which the "Jesus" Film has been shown: 217

"Jesus" Film prints in circulation: 7,381

"Jesus" Film videos in circulation: over 1.2 million

Volunteer teams in former USSR: 700

Other Campus Crusade teams: 106

"Jesus" Film project team members: 2,348

Countries where film teams operate: 81

One major obstacle to this plan is the language barrier. If the film is presented in English to Russian speakers, it's a waste of time. The answer is *translation*. Fortunately, the JESUS film has focused a great deal of attention to this area. Over 4.8 billion people are estimated to speak at least one of the languages the film is presently available in.

Another major obstacle is areas of the world where the technology needed for mass broadcasting is not available. The answer is *partnership*. The JESUS film project works in concert with other indigenous ministries to provide films for film teams and to use other creative methods for transmitting the film.

### Questions for a global evangelizer to ask yourself:

1. Does your ministry have a clearly defined purpose?
2. Have you broken your purpose down into stages or goals for set periods of time (e.g. 1, 5 or 10 years)?
3. The hard question: Are your goals truly realizable in these periods of time?

### Action Points:

1. Obtain and examine current global plans (e.g. JESUS Film, etc). Compare theirs with your own. Are there ways in which you can strengthen your own plans in the light of your discoveries?
2. Break your overall mission purpose down into achievable, measurable goals. Set deadlines. Develop an action plan for implementing the goals.
3. Ask yourself if your plan is truly possible. Consider a peer review by a similar ministry that will objectively appraise your operation and lovingly suggest improvements.
4. Are there other ministries you can work with in partnership that would cause a symbiotic increase in strength? The hard question: Why aren't you working with them right now?

*To subscribe to the Monday Morning Reality Check, send an e-mail to [hub@xc.org](mailto:hub@xc.org) with the single line "subscribe reality-check" in the body of the message.*

### ■ Today's Christian workforce

"We talk in hesitating tones of the possibility of seeing a million converts now; but those who fill our places a century hence will look out upon a scene where not a million converts, but a million workers, appear."

—Bishop J. M. Thoburn, India, 1895

## AD 2025 GLOBAL MONITOR

GEM Research, 1301 N. Hamilton, Suite 209, Richmond, VA 23230, USA

# AD 2025 GLOBAL MONITOR



Area in black above = World A,  
the unevangelized world

*A bimonthly trends newsletter measuring the progress of  
world evangelization into the 21st century*

*Published by the Global Evangelization Movement*

No. 48

September/October 1996

## New Commentary

### ■ Next century's business leads to World A

*New tigers & old elephants: the development game in the 1990s and Beyond* (Scott MacDonald, Jane Hughes and David Leith Crum, New Brunswick, NJ, Transaction Publishers, 1995, reviewed in *FutureScan* August 1996) projects these nations to be "tigers" (living up to their full economic potential) in the near future: Argentina, Morocco, China, Slovenia, Vietnam, Kazakhstan, Tunisia, Indonesia, Cyprus, Uruguay, Myanmar. In these countries there will be multiple opportunities for tentmaking businesses that could provide a base of operations for mission activity. It is worth noting that several of these nations are World A countries.

### ■ Is Japanese materialism beginning to weaken?

In *The emptiness of Japanese affluence* (Gavan McCormack, Armonk, NY: M. E. Sharpe, March 1996) the proposition is that "Nowhere is the emptiness of affluence more deeply felt." Having "made it," the Japanese continue to be flooded with messages urging them to consume even more. Now, faith in modernization and consumption is beginning to weaken. 1995 was one of the worst years in the memory of the Japanese, who in the wake of the Kobe earthquake, the Aum cult's terrorist strike on the subways, and the fluctuations of the currency market are beginning to experience a tremor in the foundation of their worldview. Ministry options pointing out the emptiness of materialism and the answers found in the Christian worldview—such as a variant of CBN's "Answers to Life's Most Probing Questions"—might be of real value at this time.

### ■ Water Wars?

Globally, water use has exploded since 1950. Now, a new problem is rising, perhaps more disturbing than grain shortages. Virtually all the countries affected are World A countries:

- *Arabia.* Groundwater use is three times its recharge rate, and exploitable reserves may be exhausted in 50 years.
- *African Sahara.* Vast underground reserves are being depleted at 10 billion cubic meters per year, and cannot be replaced.

- *India.* Water levels are falling in Punjab and Haryana, which provide most of India's grain. India is negotiating water-sharing rights on the Ganges with neighbors Bangladesh and Nepal.

- *Israel.* 20% of its coastal wells may be closed within the next few years. Israel strictly limited access to ground water in the West Bank; water rights are being negotiated as a central part of the peace process.

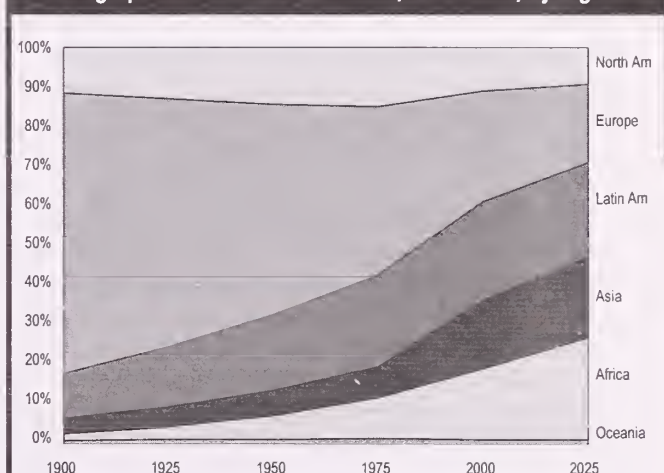
- *Central Asia.* The five countries share the Amu Dar'ya and Syr Dar'ya with Iran and Afghanistan, but there is not enough water in the two rivers to meet the future needs of all the countries.

- *Foreign water.* Several countries are dependent on water originating from other countries: Turkmenistan, Hungary, Mauritania, Botswana, Bulgaria and Uzbekistan all have 90% of their water originating outside their borders.

- *Egypt.* Some nations consider water a national security issue and will go to war to prevent a reduction of water flow. There are tensions between Egypt and Ethiopia over water, and Syrian attempts to divert the Baniyas contributed to hostilities with Israel before the Six-Day War in 1967.

Ministry options dealing with water shortages would be welcome in these countries, and could lead to more effective evangelism.

Minigraph No. 8: Percent Christian, 1900-2025, by region



## New Analysis

### ■ Seeking a new initiative on the Qashqai of Iran

The Qashqai of Iran are one of the major nomadic groups in southwestern Iran. Long known as the "least" of the least evangelized megapeoples, their status has attracted some groups who desire to tackle the "No. 1" group. Despite some progress, they still remain less than 10% evangelized. However, nonresidential missionaries (NRMs) have been appointed to the Qashqai and a new media thrust could enable new breakthroughs. Specifically, the following items need to be funded and completed: (1) translation of the Scriptures into Qashqai (needed: a speaker); (2) translation of the "Jesus" Film (needed: a translation of Luke's Gospel); (3) additional missionary appointments; and (4) radio broadcasts targeted toward the Qashqai (who view their radios as very important to them). Successes here among the Qashqai could be used to bring additional energy to the frontier mission movement. Profile information and a bibliography of sources is available. There will be a consultation on the Qashqai later this year; contact Anglican Frontier Missions (e-mail: [afm@xc.org](mailto:afm@xc.org)) for further details.

### ■ Nigeria—Africa of the future?

By 2025 Nigeria will have 238 million inhabitants—almost the same population as the US has now, but in less than 10% of the space. China (1.5 billion) and India (1.4 billion) will still be the most populous countries. Africa's doubling time is 25 years; which means that by 2025 Africa will have 1.49 billion residents. At that time, Africa will have more Christians than any other region on Earth—presently estimated at 620 million, or one quarter of the world's total. Latin America will be a close second, with 619 million. North America with 241 million will rank fourth, behind Asia (521 million) and Europe (512 million).

At the same time, Africa is "the most vulnerable, most poverty-stricken, most debt-distressed, most technically backward, and most marginal continent in the world." The reasons are plentiful: slavery, colonialism, squandering of resources, poor state of technology, poor planning, corruption, and so forth. Still, one key to the suppressed existence of the African region is that Africans themselves are by and large not involved in their own development. One telling expert comment: "The problem is not Africa's marginality to the rest of the world, but the marginalization of Africans in the development of Africa."

Africa, with its huge numbers of Christians, could be one of two central powers in Christian mission by 2025 (the other being the Asian continent). Many Africans are interested in the evangelization of their region, and in mission to other regions. But Western work on the African continent cannot adopt the same "marginalization of Africans" that development has adopted, or that interest may be lost. Westerners must start getting their racial attitudes straight and begin developing better, more quality, more productive relationships and partnerships with Latins, Africans and Asians.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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# New Editorial

## ■ Here's a scale to measure your agency's readiness

by Justin D. Long

Is your agency ready to face persecution and martyrdom? New plans for evangelizing the remainder of World A will bring an inevitable response from oppressive regions. Every agency ought to be prepared for crises and have a response policy read to be implemented, or else you will end up in a reaction mode that will do little good.

Several case studies demonstrate that, if you work in World A or World B, the likelihood of facing it is good:

- *Laos.* There has been significant and increased persecution in the past eighteen months. Reg Reimer (WEF) says "Christianity has replaced America as 'Enemy #1' in Laos."

- *Somalia.* A dominant Islamist group claimed responsibility for six deaths in April, claiming these to be the last Somali Christians in Muqdisho (Mogadishu).

- *Algeria.* A priest was recently murdered, following the killings of 7 Trappist monks earlier this year, as well as of several other well-known Christians.

- *Burundi.* UN Secretary General Boutros-Ghali warns genocide could occur in Burundi unless countries with military and logistical means intervene. An army-led coup d'etat on July 25 reinstated former Pres. Buyoya (a Tutsi) after the Hutu head of state sought political asylum at the US embassy in Bujumbura. Many of those who could be killed will be martyrs.

*What is a martyr?* It's a Christian who dies prematurely in a situation of witness as a result of human hostility. Jorge Luis Gonzalez of Colombia demonstrates this. When he was released from prison January 15, 1996, he stated his supreme goal: "Although it costs to follow Christ, I decided to give my life for His Word to take it everywhere so that everyone who lives without Christ may know Him and glorify Him as the one and only true God." On the wall of his prison cells he had left prophetic words: "I have made You my only preoccupation, even if it means giving my life for You."

He was a marked man—not for his past as a former guerrilla commander, but for his witness as a Christian. Visiting family over Holy Week, he and another ex-prisoner testified at a small Evangelical church in Valencia. The next afternoon five hooded men entered his home and murdered him with machine guns. He was buried on Good Friday.

Recalling that Jesus promises fruitfulness, not freedom from sacrifice (John 12:24), OMS Colombia missionary Jeannine Brabon said, "We feel deeply the loss of Jorge Luis, a servant leader. Yet already through his death, both his father and aunt have received Christ as Savior. Please pray that the work which God has begun through this one life will be brought to complete fruition." (*OMS Outreach magazine*, July/September 1996).

To prepare for persecution, consider the following list of questions and develop a written policy:

1. Will there be a decline in your missionary force if one of their number is kidnapped or killed?
2. How will you recruit new missionaries who are willing to

face any security risk?

3. How do you encourage churches to support the sending of missionaries to hostile locations?

4. When do you close mission stations?

5. How do you deal with the tightening of restrictions in traditionally less-sensitive countries?

6. When and where are Western governments likely to refuse to intervene on behalf of your missionaries?

7. How do you prepare for the likely or imminent persecution of Westerners?

8. How do you deal with the decline in morale?

9. How do you apportion time to security issues while still having time for the missionary task?

10. How do you stay out of civil unrest, while ministering to those involved?

11. Should you pay ransom demands? or, have a clear, published stand never to pay any sum?

12. How do you prepare missionaries for persecution?

13. Should you allow youth on short-term trips into hostile areas? Are you prepared for your children to die?

14. Should you deny yourselves help from the West in order to identify with national believers who don't have access to that help?

15. How do you balance the sanctity of human life against the need to face persecution?

16. Who gets autonomy, the missionary or the mission? Who decides when to evacuate?

17. How do you deal with paranoia?

18. How much support do you give to indigenous workers whom you sponsor financially?

19. Do you have a theology of suffering?

20. How do you deal with the tension between Westerners (who will only be expelled) and nationals (who will likely be dealt with much more severely)?

21. How do you deal with the tension between short-term workers (who can do things that cause problems) and long-term workers (who have to deal with those problems)?

22. How does the maxim "The blood of the martyrs is the seed of the church?" fit into your theology?

23. How do you keep zealous Christians from deliberately courting or seeking out martyrdom?

24. What steps have you taken to prevent the loss of work and materials (e.g. Scripture translations) during hostilities?

25. How do you deal with the security risks of monitored communications?

26. How much can you associate with governmental agencies, and how much should you keep yourself isolated?

27. Do you have a well-thought-through plan or policy for responding to persecution?

28. How do you balance the open and clandestine, the legal and the illegal?

Considering each of these issues—and the many others that will arise—should be of paramount priority to every mission agency, before the agency is caught in the grip of events they have not adequately considered or in any way prepared for.

He is no fool who gives what he cannot keep to gain what he cannot lose.  
—Jim Elliot

## New Trends

### ■ Africa—education via satellite

Trans World Radio (South Africa) has joined hands with “Top Teach” in order to provide educational and developmental programmes for the African continent. Top Teach is a private provider of education and training—not a university or college, but a tutoring agency for accredited courses of different universities. The two aim to bring education into the homes of thousands of people via satellite and radio stations. Through radio, rural areas can be reached, and many who may otherwise not have the opportunity for basic or higher education and who cannot afford expensive studies in metropolitan centers will enjoy the distance learning programmes. The programs will be produced in the studios of TWR and broadcast daily on the PAS-4 satellite. Many community and commercial radio stations have already shown great interest in these programs, taking the satellite feed for re-broadcast. “The whole Gospel for the whole person” is the slogan of the newly formed partnership. Providing Christian, educational, and developmental programs helps listeners to improve their quality of life.

### ■ African desertification is leading to regional instability

A UN-sponsored conference in Portugal says African countries will face mass starvation unless desertification is somehow halted immediately. Desertification is largely caused by drought, inappropriate farming methods and over-grazing. Farmers in Africa, especially, are expanding the land used for agriculture in an attempt to feed a rapidly increasing population, but making little attempt to use existing resources more efficiently. The UN conference recommends governments join forces with international aid donors and the private sector to teach villagers more sophisticated farming methods.

Some statistics related to desertification:

- 150 million people will be forced to migrate in the next 50 years—causing regional instability.
- Desertification costs the world \$42 billion in annual economic losses.
- Desertification threatens more than 1 billion people in 100 countries.
- One billion hectares (2.5 billion acres) in Africa are affected; affected land in Asia has reached 1.4 billion hectares (3.5 billion acres).
- 70% of all food-cropping land in sub-Saharan Africa is subject to drought. 73% of agricultural drylands are degraded.
- China’s deserts expand by 810 square miles per year, and threaten hundreds of kilometers of railway track and road.
- China’s desertification costs it \$6.5 billion per year.

One proposal is to set up two demonstration projects of 2,000 hectares each, one in an African nation and one in an Asian nation. These would be used to apply advanced technologies to combat desertification. Another proposal is the biggest environmental initiative since the 1992 Earth Summit: Beijing has unveiled a plan to “green” China by replacing deserts with forests, boosting forest coverage from its current 14% to 17% in 2010 and 20% in 2050.

Christian humanitarian relief agencies may find openings for ministry by participating in these projects. For instance, CBN’s Operation Blessing has in the past participated in “planting” projects in Africa, and these reproduced elsewhere could lead to viable ministry options.

## New Events

### ■ Reconciliation march making progress

Lynn Green, head of YWAM in Harpenden, England and one of the initiators of the ‘Reconciliation Walk’ following the route of the Crusades, reports that the march is making good progress. “Our message is well received wherever we go. An imam who received the team in his mosque in Cologne had promised to send the message to 350 associated mosques. When we again visited him, he told us that he had sent it to 600 others. One YWAM member was in a park in Austria, where between 3,000 and 4,000 Moslems were meeting. She heard a speaker saying ‘Christians visited our mosque in Cologne to ask for forgiveness for the Crusades. The time has come for us to also admit and ask forgiveness for our historical mistakes.’” (*DAWN FridayFax*).

### ■ Another case of ecclesiastical crime

A bogus clergyman who knew the Bible well and even gave a “spirited” sermon one Sunday to his unsuspecting victims in their church is being sought for fraud and hotel bilking in South Africa. The man told the congregation he was producing a gospel music cassette and convinced them to pay money into his bank account. He then disappeared, leaving behind angry worshippers and others to whom he owed several thousand rands (*The Saturday Paper*, July 27, 1996).

The incident reinforces the continual need for mission agencies to watch out for ecclesiastical crime.

## New Profile

The Amdo of China, profiled on the page opposite, pose many questions about the seriousness with which Christians, Western Christians in particular, take Christ’s Great Commission as a *command*, something to be immediately obeyed.

One hundred years ago, the China Inland Mission reported several missionary forays into the mountainous Amdo territory, foothills to the great Tibetan plateau. Friendships were begun, witness was made, promises of future evangelization were given. Then—a hundred years of waiting, and silence; then the entire Amdo population alive in 1896 gradually died off.

One hundred years later, here we Christians are again, professing to obey Christ’s commission immediately, consulting literature, poring over maps. But we are doing less for the Amdo than they had 100 years ago. There are still no Scriptures, no evangelists, no house churches, no promised gospel (and no promises yet).

Our story is thus a shameful one—a hundred years of disobedience to the Great Commission. But now, with an entirely new generation of Amdo in existence, the Christian church has yet another opportunity to obey.

# The Amdo of China

**Location.** The Amdo reside in the western sections of China's Sichuan, Gansu and Qinghai provinces, in what used to be eastern Tibet. This is the highest area in the world, over 10,000 feet above sea level. It is difficult to reach, marked by severe winters and heavy snows that completely cut the area off from the outside.

**History.** Early Tibet was ruled by a series of kings. Toward the end of the 13th century, the High Priest of the Tibetan monastery at Sa-kya visited Kublai Khan, the first Mongol emperor of China. After converting him to Buddhism, Tibet received its sovereignty and came under the rule of priest-kings. There continued to be military tensions with China, which have been reflected by numerous uprisings and the recent invasion and takeover of Tibet by Beijing.

**Identity.** The Amdo are a semi-nomadic people descended from the Mongols. Their life today is much the same as it has been for many years, due to their extreme isolation.

**Language.** Their language, called Amdo, is distinct from any other Tibetan tongue. Amdo who meet Tibetans from other regions are often forced to communicate by writing notes, since all Tibetans regardless of language use the same written script.

**Political situation.** The Amdo were chief among

those who resisted the Chinese invasion and takeover of Tibet, and their region has remained a hotbed of unrest against Chinese rule. All religious activity is restricted and persecuted.

**Customs.** The Amdo are herders of yaks, cattle, goats and sheep. They move between pastures when the land is exhausted by the animals. The weather in the area is too cold for crops or trees, so they subsist on meat and milk products from their yaks.

Their tents are made of yak hair, resembling the *yurts* of Central Asia. Some Amdo practice polygamy, though women have a great deal of independence.

The Amdo are a hardy people, independent and cautious toward strangers, but hospitable. They are also known for the large number of bandits in the area who prey on unsuspecting travellers.

**Religion.** Buddhism was brought to Tibet by Buddhist missionaries in the 7th century. Virtually all of the Amdo today are Lamaistic Buddhists, which is mixed heavily with the occult and demon-worship. On one occasion an Amdo monk was heard playing a tune on a strangely shaped horn; on closer examination, the instrument was discovered to be a human thigh bone.

**Christianity.** This area was approached by the



Over 700,000 Amdo have yet to hear the gospel.

China Inland Mission a century ago, but there are no known believers among the Amdo today. There is no Amdo Bible, no gospel broadcasts in their language, and though two mission agencies have targeted them and one takes teams into the area, there are no full-time missionaries yet dedicated to ministry to the Amdo. Their isolation and the political tensions in the area are significant barriers to the gospel.



## China

### DEMOGRAPHY

Population: 1,201,000,000 (1995); 1,276,415,000 (2000)  
 Major languages: Chinese (Mandarin, numerous other dialects), English, Tibetan, Uighur, Mongolian, Manchu  
 Official languages: Mandarin Chinese  
 Capital: Peking (Beijing) 9,770,000  
 Other cities: Shanghai 13,376,000; Tianjin 8,766,000  
 Megametro dwellers: 10.0%  
 Metro dwellers: 18.0%  
 Urban dwellers: 30.3%  
 Birth rate: 1.73% p.a.  
 Death rate: 0.71% p.a.  
 Doubling time: 48 years  
 Life expectancy at birth: male 66.7, female 70.4

### RELIGION

Profession: Nonreligious 59.2%, Chinese folk-religionists 20.1%, atheists 6.0%  
 Percent unevangelized: 44%  
 Major denominations: Catholic Ch in China, Three-Self Reform Movement, house churches  
 Christian workers: 50,000  
 Christian service agencies: 200

### HEALTH

Infant mortality: 38 per 1,000 births  
 Blind: 2,514,000  
 Deaf: 67,000,000  
 Leprosy sufferers: 2,865,000

### EDUCATION

Adult literacy: 35%

## Amdo overview

Status of evangelization (awareness of Christianity, Christ and the gospel)

### Population

856,700 (mid-1995)  
 901,200 (mid-2000)

### Religion

Lamaist Buddhists 100%

### Christianity

No known believers

Worlds:



A = unevangelized non-Christians  
 B = evangelized non-Christians  
 C = Christians

## Enumerating the Amdo of China

Countries where present: China  
 People names: Amdo (Hbrogpa)  
 Language: Amdo  
 Autoglossonym (what they call their language): amdo (ngambo)  
 Population: 810,420 (1990); 856,700 (1995); 901,200 (2000)  
 Political location: Sichuan, Gansu, Qinghai  
 Chief city: none  
 Religious profession: Lamaist Buddhists 100%

Christians (baptized church members): none  
 Scriptures: none  
 "Jesus" Film: none  
 Christian broadcasting: none  
 Missions working among them: 2 agencies.  
 Persons evangelized: 68,500  
 by internal sources: none  
 by external sources: 68,500  
 Persons unevangelized: 788,200  
 Ratio of unevangelized to Christians: no Christians

## New Books

### Recent titles with bearing on our monitoring purpose

The former General Secretary of the National Christian Council of India, Mathai Zachariah, presents his analysis in *Inside the Indian Church* (Delhi: ISPCK, 1994, 106p, \$3.00).

*A modern history of the Kurds*, by David McDowall (London: I.B. Tauris, 1996, 472p, \$23.00) emphasizes political relations with Iran, Iraq and Turkey.

J. Millard Burr, a relief official, and Robert O. Collins, a historian, bring their own perspectives together in *Requiem for the Sudan: war, drought, and disaster relief on the Nile* (Boulder, Colorado: Westview Press, 1995, 385p, \$19.00). The book covers the period since ca. 1980 in detail.

*The Latvians: a short history*, by Andrejs Plakans (Stanford, California: Hoover Institution ZPress, 1995, 257p, \$25.00), from the *Studies of nationalities* series, is a good introduction to this Balkan people.

An historical essay precedes a collection of photos that tell Timor's bloody story in *Generations of resistance: East Timor*, by Steve Cox and Peter Carey (London: Cassell, 1995, 199 p., \$14.00).

New biographies on martyrs are steadily appearing. Phyllis Zagano's biography *Ita Ford: missionary martyr* (Paulist Press, 1996, \$4.95) is one of the most recent.

A new perspective on the mission of the church is Richard G. Cotes' *Re-visioning mission: the Catholic church and culture in postmodern America* (Paulist Press, 1996, \$14.95).

In the continuing quest to make sense of religious pluralism Daniel Clendenin offers *Many gods, many lords: Christianity encounters world religions* (Baker, 1996, 189p, \$11.99). Also see D.A. Carson's *The gagging of God: Christianity confronts pluralism* (Zondervan, 1996, 640p, \$25.00). Another perspective is Stanley Samartha's *Between two cultures: ecumenical ministry in a pluralistic world* (WCC Publications, 1996, \$16.90). Finally on the uniqueness of Jesus, see Vinoth Ramachandra's *The recovery of mission: beyond the pluralist paradigms* (Paternoster Press, 1996, \$24.99).

For a new perspective on the history of Christian expansion see Jean Comby's *How to understand the history of Christian mission* (Continuum, 1996, 304p, \$19.95). In the same vein see Vivian H. H. Green's *A new history of Christianity* (Continuum, 1996, 448p, \$37.50).

An important new reference work is *The Ecumenical movement: an anthology of key texts and voices* edited by Michael Kinnamon and Brian Cope (Eerdmans, 1996, \$29.50).

Theo Tschuy offers biblical and theological reflection on ethnic identity in *Ethnic conflict and religion: challenge to the churches* (WCC Publications, 1996, \$11.90). See a related study in *Leveling crowds: ethno-nationalist conflicts and collective violence in South Asia* (Comparative Studies in Religion and Society) by Stanley J. Tambiah (University of California, 1996, \$20.00).

Nancy Murphy charts the future of the church from the discipline of philosophy in *Beyond liberalism and fundamentalism: how modern and postmodern philosophy set the theological agenda* (Trinity Press, 1996, 176p, \$20.00).

Veteran religion teacher Ninian Smart examines the world's religions in *Dimensions of the sacred: an analysis of the world's beliefs* (University of California, 1996, \$29.95).

The life of Muslims in North America and Europe is examined in *Making Muslim space in North America and Europe* (Comparative Studies in Muslim Societies) edited by Barbara Daly Metcalf (University of California, 1996, \$20.00).

For the changing role of women in the church see *Religious institutions and women's leadership: new roles inside the mainstream* edited by Catherine Wessinger (University of South Carolina, 1996, \$24.95).

Lian Xi tells the story of how American missionaries in China were changed by their experience, and how that influenced American Protestantism, in *The conversion of missionaries: liberalism in American Protestant missions in China, 1907-1932* (Penn State Press, 1996, 264p, \$38.50).

*Christians and Jews under Islam* by Youssef Courbage and Philippe Fargues (I. B. Tauris, 1996, 256p, \$59.50) will greatly assist the reader in understanding the contemporary dilemmas of Jews and Christians in the Middle East.

A new perspective on Black Muslims in America is masterfully documented in Mattias Gardell's *In the name of Elijah Muhammad: Louis Farrakhan and the Nation of Islam* (Duke University Press, 1996, 520p, \$19.95).

*Exporting the American gospel: global Christian fundamentalism* by Steve Brouwer, Paul Gifford, and Susan D. Rose (Routledge, 1996, 352p, \$18.95) documents the American fundamentalist missionary movement.

*The sociology of religious movements* by William Sims Bainbridge (Routledge, 1996, 472p, \$24.95) offers cogent analysis of religious change in 50 statistical tables.

*Events and movements in modern Judaism* edited by Raphael Patai and Emanuel Goldsmith (Paragon House, 1995, 302p, \$24.95) is a collection of essays analyzing the emergence of Jewish religious thinking and the developments of culture and social philosophy during the past 100 years.

How will the postmodern age affect the science of ethnography? Norman K. Denzin examines this question in *Interpretive ethnography: ethnographic practices for the 21st century* (Sage, 1996, 320p, \$22.95).

*Graphing statistics and data: creating better charts* by Anders Wallgren, Britt Wallgren, Rolf Persson, Ulf Jorner & Jan-Aage Haaland (Sage, 1996, 112p, \$17.95) sports a two-color interior and much advice on how to make data more accessible to an audience.

To develop a thorough understanding of how people communicate in non-Western societies see *Communication in personal relationships across cultures* edited by William B. Gudykunst, Stella Ting-Toomey, & Tsukasa Nishida (Sage, 1996, 296p, \$22.95). Chapters focus on China, Japan, Korea, Mexico, Brazil, Iran, and African countries.

*Religion and mass media: audiences and adaptations* edited by Daniel A. Stout & Judith M. Buddenbaum (Sage, 1996, 304p, \$22.95) reveals how a variety of Christian traditions experience media news and entertainment.

Why do so many of our best-laid professional and personal plans so often go awry? Find out why and what to do about it in *The logic of failure: why things go wrong and what we can do to make them right* by Dietrich Dorner (Metropolitan Books, 1996, 222p, \$25.00).

A new social history of the Church of the Brethren is *Fruit of the vine: a history of the Brethren, 1708-1995* by Donald F. Durnbaugh (Brethren Press, 1996, 400p, \$39.95).

A major collaborative study on the relationship between human rights and religion has been published as a two-volume offering from Scholars Press. *Religious human rights in global perspective: legal perspectives* and *Religious human rights in global perspective: religious perspectives* are edited by Johan D. van der Vyver and John Witte, Jr.. Each volume is \$29.95.

*Approaches to the study of religion* edited by Peter Connolly (Cassell Academic, 1997, 224p, \$21.95) presents each of the significant approaches to religion (psychological, phenomenological, anthropological, philosophical, feminist, sociological, and theological) in an informed manner.

*In search of the sacred: anthropology and the study of religions* by Clinton Bennett (Cassell Academic, 1996, 224p, \$23.95) charts divergence and convergence in these two disciplines as well as suggesting improvements in the current interdisciplinary approach.

Cassell Academic offers several new volumes on religion and art. Rosalind J. Hackett provides a new and penetrating look at religious art in Africa by presenting case studies from Christianity, Islam, and new religious movements in *Art and religion in Africa* (1996, 256p, \$30.00). Albert C. Moore does the same for the Pacific in *Arts in the religions of the Pacific: symbols of life* (1995, 256p, \$45.00). *Hinduism and the religious arts* by Heather Elgood (1997, 256p, \$45.00) examines key art forms throughout the Indian subcontinent. Other forthcoming titles include: *Jainism and the religious arts* by William Johnson (1997, 256p, \$49.95) and *Christianity and the arts* by Peter Moore (1998, 256p, \$49.95).

An important book to watch for is *New religious movements* by George Chryssides (Cassell Academic, 1998, 256p, \$19.95). He examines the teachings and practices of a wide range of new religious groups including Christian Science, the Mormon church, Jehovah's Witnesses, the Unification Church, the Jesus Army, Krishna Consciousness, Sai Baba, Rajneesh, Soka Gakkai, Baha'i, Rastafarians, Church of Scientology, and New Age movements. Also watch for Karla Poewe and Irving Hexham's *New religions as global cultures* (Westview Press, 1997, 192p, \$15.95).

If you missed *Muslims in Europe* edited by Bernard Lewis and Dominique Schnapper (Cassell Academic, 1994, 192p, \$15.00) you lack valuable information on the extent to which Muslims have settled into European communities.

The *Cambridge illustrated history of the Islamic world* edited by Francis Robinson (Cambridge, 1996, 352p, \$39.95) is a fascinating overview of this significant religion's impact on the modern world.

# New Statistics

## ■ AIDS in China

3,341 people have been diagnosed as infected with HIV. 47% of those cases were found in 1995. Of those infected, 117 had developed AIDS, 52 of which were new cases detected in 1995. However, due to underreporting and misdiagnosis, the real total infected with HIV in China could be as high as 100,000. More than 70% of those infected live in Yunnan province, close to the "Golden Triangle" of Laos, Burma and Thailand which has a high number of drug users (*Reuters*, citing government and press reports). It is probable mission agencies will have staff or students who are HIV-positive, either due to exposure before joining the mission, or due to working in medicine in a high-risk area. YWAM is implementing a model which other agencies would do well to follow: they are writing a mission-wide AIDS policy and providing advanced training to YWAM missionaries working with AIDS victims.

## ■ Supporting indigenous missionaries in World A

Christian Aid Mission is approaching the World A problem from a different angle: supporting indigenous missionaries who are already hard at work in World A areas. For example, three projects illustrate the definite ability of Christians to overcome barriers blocking us from World A peoples:

- *China*. Bible schools in Shanxi and Jiangsu, China, disguised as factories or farms and run by house church leaders (project 900STBT).

- *Nepal*. Gospel Outreach Center, correspondence ministry in Nepal with over 35,000 students. Needs a photocopying machine (\$3,500); the estimated savings would support two full-time workers for one year (project 702GOC).

- *Nepal*. Tibetan Prayer Fellowship has begun an all-Tibetan fellowship in Nepal with 15 members from a refugee camp. A full-time worker provides leadership but needs \$50/mo for ministry expenses (project 929TPF).

## ■ On teenagers

In 1995, 19% of the world's population—some 1.1 billion—live between the ages of 15 and 24. The world's young people are distributed very unevenly: 164 million live in more developed regions, while over 1 billion live in less developed regions. *World Pulse* cites a survey of 25,000 teens in 41 countries showing they:

- Watch television 6 hours a day; more in Latin America/Africa, less in North America, Europe, China.
- 81% used a computer in the last year; 10% were active on the Internet. Highest: Peru (99%); lowest, Japan (43%).
- 30% felt the world would improve in their lifetime: China (69%), North America (22%), Europe (14%).
- 56% felt their relationship with their family was important to them. 12% gave top priority to "upholding time-honored traditions and values."

Coming to grips with this next generation is critical for mission leaders, since they are in many ways both tomorrow's mission force and its target. New strategies are needed to reach them and mobilize them for world missions.

## ■ India in percentages

A *Hunger 1996: Countries in Crisis* survey illustrates the ongoing viability of medical ministries in India, particularly those targeting children and expecting mothers in rural areas:

- 69% of children under age 5 are moderately or severely underweight, with 27% in the severe category.
- 65% of children under age 5 suffer from moderate or severe stunting.
- 15% of the total populace have no access to health services.
- 21% of the total populace have no access to safe drinking water. (15% of urbans, 22% of rurals)
- 50% of the total populace are illiterate (36% of men, 65% of women). (*World Pulse*)

## ■ Other country statistics

- *Viet Nam*. The Tin Lanh ("Good News") church workers in 1995 planted 112 new house churches with 42,000 new believers. This is one of the three largest house-church networks in the country. About half of the Raday people are now church members. In the past 3 years Christians have multiplied among the Bahnar, Jarai, Koho, Mnong Bunong, Raday and Stieng peoples. One estimate is that about half of the 560,000 Hmong of Viet Nam have become Christians, mainly through gospel radio broadcasts. Though the Bru, who were active with the Communist forces in the war with America, have been considered resistant to the gospel, five Christian workers among them have recently seen 14 house churches begun, with 1,600 believers (*Christian mission*, Summer 1996:10).

- *Philippines*. Agape Evangelistic Mission, founded in 1965 by Aley Gonzalez, in 1996 has 18 missionaries and 10 churches in Leyte, and 32 missionaries and 17 churches in Mindanao (*Christian mission*, Summer 1996:19).

- *Cuba*. One house church led by Orson Vila has an attendance of 2,000 (*DAWN FridayFax*, 17 June 1996).

- *Nepal*. New Directions Ministries of Burlington, NC, USA has an "Unreached People Project" in Nepal. Through helping indigenous workers they built 50 churches in 1995. They hope to build another 50 in 1996 (*CATW*, June 1996).

- *Korea*. One measure of the persistent strength of shamanism in South Korea: there are 100,000 shamans in the country, most of them women. Typically, in extreme illness they were told they had to become shamans or they would die (*World Pulse*, 19 April 1996:6).

## World Evangelization Statistical Monitor

In each issue of our new series we will offer a fresh statistical glimpse of significant world evangelization factors. Below we build off of our annual table from the January 1996 issue of the *IBMR*. This month's Statistical Monitor focuses on the percentage of total world Christians residing in each of the world's major regions at specific points in time. These figures are illustrated in the graph on page 1.

	Church Members					
	1900	1925	1950	1975	2000	2025
Africa	1.68%	3.21%	5.88%	10.24%	17.92%	25.86%
Asia	3.86%	5.09%	6.45%	7.76%	17.12%	20.14%
Europe	70.71%	62.44%	52.91%	42.59%	27.94%	19.80%
Latin America	11.51%	15.19%	19.24%	23.15%	24.99%	23.88%
North America	11.42%	13.06%	14.34%	14.95%	10.98%	9.33%
Oceania	0.83%	1.00%	1.17%	1.30%	1.07%	0.99%
	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%

# New Technologies

## ■ Singapore censors religion on the Internet

In September 1996, Singapore began preventing 120,000 users on the island from accessing Web sites which carry pornographic material, discussions of banned topics (including race and religion), or criticism of the government. Singapore's high-tech advances may be used by other nations in Asia for similar goals. (*Atlanta journal-constitution*, August 15, 1996).

## ■ CD-ROMs promote Mexican war

Zapatista rebel leader Subcomandant Marcos has announced the intention of his insurgent group to produce a CD-ROM that would enable users to visit the Lacandon Jungle. "People can come to La Realidad, visit a camp, get to know the Zapatistas. We have material from over 10 years we are preparing that no one knows about—video material, training sessions... we want to get it distributed." The rebels are committed to using new technologies, including the Internet, e-mail and CD-ROMs, to draw attention to their cause. On New Year's Day 1994 they used e-mail to broadcast their central demands for greater democracy, indigenous rights and land reform, and they have since created a web page on the Internet.

## ■ Radio station in a briefcase

HCJB manufactures a "radio station in a briefcase"—a computer-radio transmitter that can be literally carried by hand. Although it has a small range, it's ideal for local stations in mountainous areas. This could be very useful in areas of northern India, southern China, Nepal, Tibet and Bhutan. Contact: Mark and Carol Kerk, 59642 Spicewood Drive, Goshen, IN 46526.

## ■ Improving Africa's telecommunications infrastructure

The whole continent of Africa has fewer telephones than the city of Tokyo. The average wait time for a new line tops eight years. More governments, however, are beginning to understand the importance of telecommunications. Many services are being

privatized in order to attract private investment to build infrastructure. Eight African nations have created some form of telecommunications authority to provide information to private investors. Regulatory authorities are also being set up. Some countries are investigating establishing cellular phone networks instead, in order to skip the high cost of laying telephone cable.

Advances in telecommunications will be a boon to mission workers in such countries, enabling the better scheduling of training, city-wide crusades, and the work of indigenous workers. Mission agencies repeatedly complain about the extreme difficulty of placing calls to any country in Africa, and improvements here will make vastly easier the building of mission partnerships between the West and African agencies.

## ■ Middle East reacts to Western satellite "media invasion"

In a sign of the impact of the Western media, telecommunications ministers from 52 Islamic countries held an August meeting in Tehran. Iran called for a war against a Western "cultural invasion" and urged delegates to set up an Islamic satellite network to "defend their cultural and geographic identity."

Iranian Telecommunications Minister Gharazi confirmed that the goal of the initiative was first and foremost to "organize the fight against Western cultural invasion of Islamic countries." Tehran has been outspoken about the dangers of Western satellite television programs, and banned all private use of satellite equipment in 1995.

"In the past, technology radically increased food production, and it was easy to claim that this trend could go on indefinitely. It does not seem to be doing so."

—Tom Athanasiou, from  
*The divided planet: the ecology of rich and poor.*

## AD 2025 Global Monitor

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October 1996

### *Introduction*

GlobeScan is a briefing for supporters and partners of the Global Evangelization Movement. It is a "scan file" of items discovered and quick analysis done by our research team during their ongoing work on the 2nd edition of the World Christian Encyclopedia. Thus, these items are not presented in the context of the whole global picture, but rather as a list of items which we are in the process of examining and which we believe will be of tremendous importance in the days to come. As such, this document is a briefing, not a newswire, and should not be reproduced in any form, nor distributed to anyone outside the distribution list without the specific permission of the GEM team. Some of these items may appear in the *AD 2025 Global Monitor*; at that time they may be reproduced so long as appropriate citation is given. If you have a question, please contact: Justin Long, GEM, PO Box 6628, Richmond, VA 23230 or via e-mail to GEM@XC.ORG.

## Martyrdom

### *Iranian pastor murdered*

Iranian Assemblies of God pastor Mohammad Bagher Yusefi has been found dead in a forest near his home city of Sari, the capital of the north western Iranian province Mazandaran. Mohammad Yusefi left his house at 6 o'clock in the morning on Saturday 28th September for prayer and never returned. Later that evening his family were contacted by the local authorities who said his body had been discovered hanging from a tree. Although the authorities say they are investigating Yusefi's death, there can hardly be any doubt that he has been martyred because he was a Christian leader from a Muslim background. Mohammad Yusefi was the pastor of the Assemblies of God churches in Mazandaran, and had recently been responsible for seeing the church grow in size in the city of Gorgan. Mohammad Yusefi had also raised two sons of Rev. Mehdi Dibaj while he was in prison for 9 years because he refused to deny his faith in Christ. Sixty year old Rev. Dibaj was released after an international campaign, but was murdered three months later in similar circumstances. Yusefi's body is expected to be released by the authorities today and a Christian funeral is planned for Saturday 5th October. Thirty four year old Mohammad Bagher Yusefi, was born in a Muslim family, but became a Christian as a young man. He was a very committed Christian, a gifted evangelist and pastor. He became known as Ravanbakhsh which in Persian means "Soul Giver". Those who knew him were especially struck by his gentleness and humility. He loved music and wrote many indigenous Mazandarani Christian songs. (*Multiple reports*).

### *Six burned to death in purge by Indonesian extremists, Indonesia*

A pastor, his family and two others were burned to death in their church on Oct. 10 during extremist Muslims' latest attack on the minority Christian community on Indonesia's most populous island. Mobs destroyed 18 churches, two Christian schools and an orphanage in four cities of East Java, according to sources close to the Christian church in Indonesia. Churches affected were of the Reformed, Pentecostal and Catholic denominations. A mob riding in three trucks and 20 motorcycles was stopped as it was heading toward Banyuwangi, however, where a Baptist church is located. The mob destroyed three churches in a nearby village, the sources said. Two weeks ago a Catholic church in Jakarta, the nation's capital, was destroyed by extremists. In June, a pastor was seriously injured when mobs attacked 10 churches in Surabaya, the capital of East Java. No group has claimed responsibility for the attacks, which appear to be well-planned and implemented. Indonesia, a string of islands in southeastern Asia, is the world's most populous Muslim nation. East Java is on Java, the most populous of Indonesia's islands, with 60 percent of the country's population of 200 million. Indonesian Christians are asking others around the world to pray that they would remain faithful and boldly stand for Jesus Christ, and that the government of Indonesia will be just in applying the law, sources said. They are also asking for prayer that communities near the destroyed churches would be opened to the gospel. (*Baptist Press*, 6 October 1996)

## People Groups

### *The Was want Bibles, not false Gods*

The Wa, a people group of three million, are known as vicious warriors who have even forced national military forces to retreat. In order to calm them down, the government sent them some Buddhist statues. The Was sent the presents back and asked for 100 Bibles and Christian missionaries to be sent instead. They wanted to know more about God. The missionaries who went to the Wa reported the chief, who used to be a head hunter, became a Christian and was baptized. After his baptism by immersion, he ducked under the water one hundred times—once for every head he had hunted. Later, he made himself available to speak for the evangelistic “Jesus” film. (The “Jesus” film project, 3/1996).

### *New churches among the Khmer*

Sunthon Rawang, who graduated from a theological college in the Philippines in 1994, seems to have found a way to reach the Khmer. In only one year, Sunthon, who is himself a Khmer, has planted 10 house churches among his people in Thailand's eastern border area with Cambodia and Laos. The around 250 members of the house churches are refugees whose relatives still live a few miles away in Cambodia and Laos. Rawang trains these Christians to plant new churches during their frequent travels on the other side of the Thai border. (*Impact*, CB International.)

### *Ghana: hundreds of churches founded in previously unreached people groups*

In 1993, Christian leaders in Ghana met to discuss how they could cooperate to systematically plant a Christian church in every village and area in which none yet existed. Ross Campbell, a missionary from New Zealand who was in Ghana, reports that around 400 churches could be planted in some previously unreached people groups in southern Ghana in the last 3 years. (Ross Campbell, Johan Combrinck, AFNET FAX (1) -408-249-7774. Cited in DAWN FridayFax, 10/15/1996).

## Events

### *President Suharto will dedicate statue of Jesus Christ*

Pres. Suharto will visit East Timor on Oct. 15, he will dedicate several projects, including a large statue of Jesus Christ. The statue is 17 meters high and called “Kristus Raja” (Christ the King). The statue was built to rebut accusations that the integration of East Timor into Indonesia would result in the Islamization of the region. It will stand on top of a 27-meter tower built on Fatucama Bay in Dili, and depicts Christ stretching out his arms as an invitation for people to follow him. It will cost about US\$1.8 million to build; some was contributed by the air carrier Garuda Indonesia, and the rest was raised locally. Suharto will be accompanied by several cabinet ministers and several Catholic cardinals and bishops.

## Trends

### *Yellow fever on the rise in sub-Saharan Africa*

Medical officials are appealing for \$190 million to control yellow fever, which can cause high fevers, vomiting and death. The American Medical Association published a study by the World Health Organization identifying 18,735 yellow fever cases worldwide from 1987 to 1991, the largest occurrence of the disease since 1948. Reported cases dropped worldwide in 1992-1993, but increase notably in western Africa, including in Cameroon, Ghana, Liberia, Nigeria and Sierra Leone. Yellow fever is very difficult to diagnose and often goes unreported. WHO estimates there are 200,000 yellow fever cases worldwide, the majority in Africa. Many of the cases are in urban areas, making the possibility of epidemics very real. There is no cure or specific treatment. Victims can die within two weeks. Doctors can only relieve dehydration; the WHO will use the \$190 million for vaccines which are effective in 95% of cases.

### *Structures of sin growing in China as materialism sinks in*

A recent poll by a Beijing television station and Capital Normal University's Politics and Law Department showed that residents of Beijing envy the wealthy and powerful. 25% of respondents said they envied “people with wealth” the most; ranking next were “people with power,” followed distantly by “people with knowledge” and “those with satisfying family lives.” The survey noted a large percentage of residents look down upon those from other parts of the country and are frightened by increasing crime rates.



Another study published in the *Wen Hui Bao* newspaper revealed extramarital affairs have become the latest fad among China's "self-indulgent urban dwellers." Despite the threat of AIDS, most poll respondents thought infidelity was "normal." More than half of the divorces in Shanghai were due to the "lure of lovers." China's leaders and educators believe the deteriorating family values are due to Western influences. "All my married girlfriends are involved in affairs," one woman said, who was also involved with a married man. "It's the in thing." (*Reuters*, 10 Oct 1996). The number of married women with lovers is almost equal to men. 41% of people polled said they knew people involved in affairs; only 31% considered it immoral.

#### *African countries going without food, again.*

Fourteen African countries—Liberia, Sierra Leone, Somalia, Burundi, Sudan, Tanzania, Angola, Eritrea, Ethiopia, Lesotho, Malawi, Mozambique, Rwanda and Zaire—are critically short of food, in spite of improved harvests in subSaharan nations. The FAO reported that 40% of those living south of the Saharan desert (about 215 million people) do not have enough food. Most of them are experiencing man-made problems or natural disasters, including civil wars and refugee crises. Worldwide food availability is not expected to improve, making it difficult for poor countries to import needed supplies. Humanitarian relief agencies will find viable ministry options in providing basic foodstuffs (*MissionWatch*, 25 Oct 1996).

#### *Women in Nepal becoming economically active*

45% percent of women over the age of 10 are economically active, as compared to 68% of men. However, the growth rate in the female labor force exceeds that of the men, despite the fact they are still confined to only a few activities. 82% of working women are self-employed, compared to 69% of men. More than 4% of women are unpaid family workers; less than 1% hold the status of employer. Most women are involved in small trade, liquor manufacture and agricultural sales. About half have invested Rs25000; 47% are self-financed and 3% have taken loans from banks. (*The Nepal Digest*, 10 Oct 1996).

## Statistics

#### *Child workers in Pakistan*

Total child (5-14) workers in Pakistan: 3.6 million

% of children aged 5-14 at work in Pakistan: 9%

% of child workers that are boys: 73%

% of child workers in unskilled jobs: 71%

% working more than 35 hours per week: 46%

% frequently suffering illness or injury: 7%

% occasionally suffering illness or injury: 28%

Source: Pakistan Labor Ministry (Oct. 9, 1996)

In 1995, the Human Rights Commission of Pakistan estimated that 10 million children were involved in child labor.

#### *The deaf*

"There are over 200 million deaf people all around the world. ... If all the deaf people were to come together in one place they would form the fourth largest nation in the world. And yet, only two percent of the deaf profess to be Christians." (*Pulpit Helps*, October 1996)

#### *Persecution in Indonesia*

- Approximately 200 churches have been either burned or destroyed by the non-believers since 1992
- Over 50 churches have been burned or destroyed in 1996
- Over 30 churches have been either burned or destroyed in the last two months
- Over 20 churches were either destroyed or burned in East Java, on October 10, 1996, in only one day. A pastor, his wife, his daughter and nephew and a Christian worker were burned to death in praying position beside one of the burned churches.

(Source: Indonesia Evangelical Fellowship)

## Resources

### *Spanish Bibles*

Bibles or New Testaments can be obtained in bulk from Island Missions, 417-845-3582. The mission distributes Bibles and New Testaments across the Caribbean and in Central America. (*Missionnet*)

### *Medical supplies*

Some medical supplies can be obtained from Wolfgang Gross, humedica e.V., TRANSMISSIO consulting network, Am Riederloh 9, 87600 Kaufbeuren, Germany, ph +49-8341-61990, fx 69584, email 100302.423@compuserve.com.

### *AIDS Manual*

The 115-page AIDS Mission Support Manual was developed by the Christian Medical & Dental Fellowship of Victoria, Australia, AEA Missions Interlink, and World Vision Australia. It aims to assist missionaries, their respective organizations and the Christian community in their responses to the AIDS epidemic in the mission field. It is a product of the United Christian AIDS Concern (of Australia). Cost: \$8 per copy. Copies may be obtained from the Health Advisory Unit of Missions Interlink, 204 Wommara Avenue, Belmont North, NSW 2280, Australia.

## Ministry Options

### *Breaking poverty in Thailand: new ministry option for churches*

Generational debt can cause families to break up and daughters to be sold into prostitution. Fathers pass on their debts to their sons and daughters. Four out of five members in one new church established by YWAM carried generational debts of up to \$3,000 and had an annual income of less than \$300. YWAM workers are giving instruction classes on money issues as well as personal discipleship in an attempt to break this cycle of poverty. Two causes of generational debt include crop failures and funerals.

## Plans

### *Critical difficulty in North India: training*

One missionary comments his agency has seen more than 400 churches spring up in northern India. Baptisms, which were once an annual event, are now happening on a weekly basis. With this growth has come challenges, the greatest of which is leadership training. The agency's particular goal is to train 1,000 new leaders each year, but it costs about \$300 per person for the training, which means the total cost is in the vicinity of \$300,000. Another big challenge is safety: when the church was small, it received little attention; now, as it grows, so does the opposition. Some workers have been threatened, and politicians get a lot of political clout from fundamentalism, especially in election years.

### *Filipino pastors lead the way to world evangelism*

"Armie Jesalva, pastor of the Cebu City church stated, 'We are at the threshold of a new era in missions for the Filipino Bible Baptist churches. We've spent the first forty years doing missions within our own national borders. It was time we looked beyond and we immediately saw the Southeast Asian countries—Vietnam, Cambodia, Laos, Burma, Indonesia, Malaysia and Thailand. A holy realization dawned in our hearts—who was the better person to reach these countries than the Filipino?'" Three Filipino couples will go as missionaries to Cambodia in 1997 and three more plan to go in 1998. At least one couple is planning to enter Vietnam in 1998 as well. This well trained and equipped Filipino army stands on the brink of a new opportunity for which they are spiritually equipped. (*Baptist Bible Tribune*, 15 Aug 1996)

### *Cooperative evangelization movement on course*

A study conducted recently in Zimbabwe shows that 2,000 churches have been planted in the country since the 1992 planning conference "Target 2000" in Harare. 400 of the country's Christian leaders met and agreed to work towards doubling the number of evangelical churches from around 10,000 in 1992 to 20,000 in the year 2000. "The developments to date," according to Africa Network coordinator Johan Combrinck, "show that the churches are on the way to achieving their high aim" ("Target 2,000", Richmond Chiundiza, Johan Combrinck FAX (1) 408-249-7774, e-mail CompuServe 100076.2414, cited in DAWN *FridayFax* 10/15/1996).

### *30 days of Prayer for Muslims*

The fifth annual global month of prayer for the Muslim world will begin in January 1997. Half a million prayer guides will be printed in 27 languages, with Chinese and Swahili being the two newest additions. Greek and Russian Orthodox churches are now participating in the event. 1996's total participation stood at about 5 million, and 1997 participation is expected to encompass 10 million.

### *Every Home for Christ deploys team to Nepal*

In July 1996 EHC deployed a team of five missionaries into the Mustang region of Nepal to research the Loba people, pray over the land, and bring the Gospel to the region under EHC's unreached peoples initiative, "Operation Oikos." The team distributed several thousand Gospel booklets in the area, visiting every home in 22 villages. In Lo Manthang, the capital village of Upper Mustang, a man recognized the literature because he received some from an EHC worker many miles away and was enrolled in a Bible correspondence course, illustrating the penetration of the Gospel.

### *Romania: film mission plants churches*

The mission organization Campus for Christ reports that around 185 new churches have been planted in Romania since 1991 as a result of showings of the "Jesus" Film based on Luke's gospel. Virgil Anderson, one of the movement's missionaries in Romania, reports in the latest "Update" magazine that at least 1,067,792 people have seen the film in 16,076 showings. Of those, 294,706 showed continued interest in Christianity. Anderson estimates that 200 follow-up groups for the interested people could develop into churches in the next two years. The standards of the Rumanian Evangelical Alliance only accept a group as a church when it has at least 21 members, an organized structure, and has been accepted by a denomination. Source: "Jesus" Film Project.

### *Growth of evangelism and church attendance in Cuba*

A group of independent Baptists have organized evangelistic work within the borders of Cuba. 164 Baptist churches have been identified without pastors and nearly 1,200 house churches meeting with lay pastors. Ron Maggard, pastor of Providence Baptist Church in Providence, Rhode Island joined with Missionary Jeff Jupp to form evangelistic teams in efforts that led to churches growing from handfuls of attendees to overflowing crowds, closed churches beginning meetings, wide distribution of 15,000 Bibles, 50,000 New Testaments, 450,000 copies of John and Romans and over 1.5 million gospel tracts and the establishment of a Bible Baptist institute with over 300 students enrolled. (*Baptist Bible Tribune*, August 15, 1996)

## Churches

### *Rapid church growth in Uganda.*

Uganda's Full Gospel Church of God reports they are experiencing rapid growth, from 340 to 32,000 members in the seven years since pastor Joseph Kagoroma took over the church. Full Gospel has planted numerous daughter churches (*Africa Network*, quoted in *DAWN FridayFax*, 10/15/1996).

## Denominations

### *New unity between European Anglicans and Lutherans*

Anglicans and Lutherans in Europe formally agreed to sweeping type of ecumenical unity. Anglican churches in Britain and Ireland and Lutheran churches in the Nordic and Baltic countries will treat baptized members of each others' churches as they do their own members. They also will welcome ordained bishops, pastors, and deacons into any of the 10 churches to minister in accordance with the receiving church's regulations. In addition, the churches plan to consult on various matters of faith.

The agreement, known as the Porvoo Declaration, bridges "a Reformation gap," according to Bishop Finn Wagle. Archbishop of Canterbury George Carey called the document the document most important ecumenical agreement of this century. Ishael Noko, general secretary of the Lutheran World Federation, called it a "theological breakthrough" that will have a positive effect on Anglican-Lutheran relations worldwide.

Bishops must acknowledge that "some of us have treated [the episcopacy] as an idol that justified us," said Bishop Richard Holloway of the Scottish Episcopal Church. That is why "so many churches have rejected episcopacy," he said at a service celebrating the agreement. About 1,000 guests, including 24 bishops and five archbishops, took part in the service. Similar services were to take place in Tallin, Estonia and London.

In the United States, bishops in the Episcopal Church and the Evangelical Lutheran Church in America were holding a joint meeting Oct. 3-8 to consider bringing the denominations into full communion with each other. If approved, such an agreement would allow Episcopal priests and Lutheran pastors to officiate in each others' churches and allow the denominations' members to take communion together. (*Religion News Today*)

#### *Low baptism rates in America*

Over 13,000 participated in the recent annual meeting of the Southern Baptist Convention at the Louisiana Superdome on June 11-13. With over 40,000 churches and 16 million members, the SBC is the largest Protestant denomination in America. Participants expressed concern over a report that said only 3.5% of Southern Baptist churches baptize more than 26 people per year (*Baptist Bible Tribune*, August 15, 1996).

## Technology

#### *YWAM uses video technology to forge "electronic classroom"*

Project Genesis (Global Electronic Networking Educating, Serving and Informing Students) is using a two-way video link to create an "electronic classroom" connecting missionary students in Budapest, Hungary and Lausanne, Switzerland. The groups will share instructors who will speak from and interact with students at both sites. The system will be used globally to train and equip YWAM workers in remote areas who could not otherwise receive the training they needed. YWAM is looking forward to 1,000 University of the Nations locations, but until now this ambitious goal has been hampered by the logistical difficulties in dealing with even the current 200 sites. With the video link, instructors no longer have to travel to global locations, thus eliminating both added time and expense.

#### *African Internet provider hopes to be gateway for continent to the World Wide Web*

"Africa Online," a company originally developed in Kenya out of the Internet activities of Kenyan students, has gone into business in Ivory Coast as a subsidiary of Prodigy. It's strategy is to have a presence throughout Africa and to be the largest online service provider on the continent. They are on the leading edge of several commercial and diplomatic interests intent on hooking up Africa to the Internet. France, in a similar initiative, is helping some of its former colonies (incl. Mali) by providing the use of Internet servers through development and cooperation programs.

## New Web Pages

Missions to military, an independent Baptist mission board. <http://www.exis.net/mtm>

Christian Aid Mission, partnering with indigenous missions, <http://www.christianaid.org>

# AD 2025 GLOBAL MONITOR



*A bimonthly trends newsletter measuring the progress of  
world evangelization into the 21st century*

*Published by GEM Research - Global Evangelization Movement*

Area in black above = World A,  
the unevangelized world

No. 50

January/February 1997

## New Commentary

### ■ Can the world be evangelized by 2025?

In this, the first issue of the New Year, we are asking ourselves the question, can the world be evangelized by 2025? That is, will the next generation of laborers be able to complete the task begun over 2,000 years ago?

Lack of technology is no barrier. Technology itself is not necessary to evangelize, but rather only makes the task easier. Each year brings newer technologies that are making our job simpler and simpler. New advances like HCJB's "radio station in a suitcase" and YWAM's use of videoconferencing for distance education programs are prime examples of this trend.

The finances should be no barrier, either. American Christians contribute hundreds of millions of dollars to organizations like Focus on the Family, the Christian Coalition, and to humanitarian programs like World Vision and Compassion International. Contributors throughout the world giving similar amounts could underwrite the task of frontier missions.

Resources (Scriptures, "Jesus" films, audio recordings, and so forth) aren't holding us up that much. New languages are being steadily translated each year. The "Jesus" film is available for many of the unevangelized peoples. Those peoples lacking these resources could have their needs easily met—if the manpower were provided.

This is the crux of the problem. As we will highlight in the material in this issue, the problem isn't really one of *lack*, but of *deployment* and *apathy*.

First, *deployment*. Years ago, World A was a larger percentage of the world's population than it is today. Christian missionaries responded to calls to reach the unreached, and as a result World A has shrunk appreciably. Now there is an imbalance which needs to be corrected. There must be a renewed effort to recruit new missionaries and redeploy existing ones to World A and B countries, cities, provinces and peoples, with an emphasis on World A.

Second, *apathy*. As we see in the Global Diagram 71 (pages 4-5), the majority of Christians aren't involved in evangelism at all, either at home or abroad. Those that *are* involved are

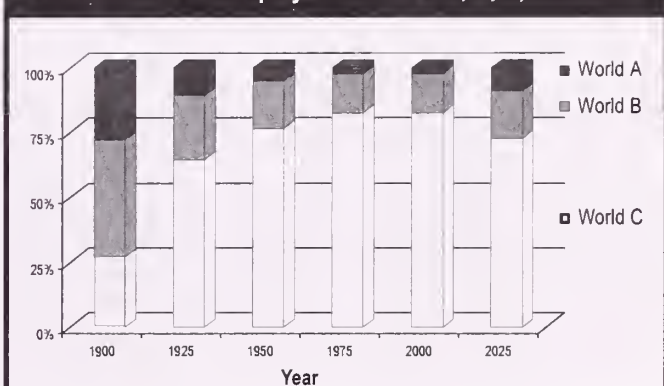
participating in a "lay activist" mode; that is, they are only committed to work part-time or in the short-term. What we really need are more professionals—people who devote themselves to world evangelization as a life-time career.

Unfortunately, professional missionary work isn't viewed by many in the West as a good thing. One reader recently noted that "Missions is viewed as a second-class career—one to be adopted if you aren't successful at anything else." Another writer agreed: "I was once asked why I should want to go into the mission field when I could take up a pastorate here. On the mission field there was little chance for success or advancement."

Georges Housney, writing in *Reach out* (Horizons International, Vol. 8, No. 1, 1996), makes several hard-hitting critiques addressing just this issue: "We do not walk the talk. We send because we do not want to go ourselves. We pay lip service to missions to calm our conscience: 'something' is better than 'nothing.' We do not want to admit we are disobedient to the call of God. We are afraid of the enemy; our problem is unbelief. We have a form of godliness that lacks the Spirit."

What's worse, we're passing this attitude on to our friends, and our children. We do not encourage our youth to examine missions as a career option. So it's no wonder many of the next generation are unconcerned about world evangelization, when their elders don't show them it's important. Changing this trend should be everyone's business. ■

**Minidiagram No. 10: Missionary Deployment**  
% of missionaries deployed in Worlds A, B, C, 1900-2025



# New Martyrs

*Note:* Our definition of a Christian martyr has 5 essential elements. A martyr is (1) a believer in Christ who (2) loses his or her life (3) prematurely (4) in a situation of witness (5) as a result of human hostility. The current rate is: 500 new martyrs every day. Only a handful get reported in the media. Here are 4 recent martyrdom situations reported by the specialist serial *Compass Direct*.

## ■ Coptic Christians killed in Egypt

12 Coptic Christians were killed and 3 wounded at a church in south Egypt when suspected Muslim extremists opened fire with automatic rifles February 12. According to government sources, the unknown militants “sprayed the exterior of the church with machine-gun fire.” The victims were students attending a youth meeting in the Mary Guirguis church. It was the second largest assault in 5 years, and police have arrested nearly 50 suspects in connection with the case.

## ■ Catholic missionary shot while delivering communion

A Canadian Roman Catholic missionary priest was shot dead February 2 by an unidentified gunman while actually delivering communion during Sunday mass in northwest Rwanda. His missionary society is still attempting to identify a motive for the killing. Father Guy Pinard was a native of Trois Rivieres in Quebec, Canada, and a member of the Missionaries of Africa (White Fathers). He had been in Rwanda since 1962, only leaving the country after the mass genocide in 1994 for a brief sabbatical before returning in 1996 to resume his work.

## ■ Six killed by radicals during crusade meeting

Six people, including three children, were killed January 12 at a crusade meeting in a suburb of Kampala, Uganda. Unidentified attackers lobbed a stick grenade into a crowd of praying Christians. Thirty other worshippers were seriously injured. The attack took place during an outside crusade gathering at Victory Church Center of the Evangelical Church in the Bwaise district. Sources said they believed a group of fundamentalist Muslims of the Tabliq sect were responsible for the blast. There had been tensions between Muslims and Christians earlier. Attacks of this nature are rare in the East African country.

## ■ Bishop shot in Philippines

A Roman Catholic bishop was shot dead outside his cathedral by suspected Muslim extremists on February 4 in Jolo, southern Mindanao, Philippines. Muslim leaders have called for a ban on Christian missionaries in the region, which had hoped to see an end to religious violence after a peace accord was signed in 1996 between Muslim guerrilla chief Nur Misuari (MNLF) and President Ramos. Fifty-six-year-old Bishop Benjamin de Jesus was shot six times at point blank range by two men who apparently had a 10-year-old accomplice. The radical Islamic terrorist group Abu Sayyaf is believed responsible for the slayings. MNLF has condemned the attack, and promised to capture the perpetrators of the crime.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the AD 2000 Global Monitor. Renamed AD 2025 Global Monitor in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples or World A.

Our purpose is to scan, measure, and monitor the church’s progress in reaching the world with the Good News of Jesus Christ. “Scanning” means we range over the world’s monthly output of 1,000 new books and articles related to our subject. “Measuring” means we aim to give precision to the 200 major topics comprising evangelization. And “monitoring” means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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# New Plans

## ■ Critical difficulty in North India: training

One missionary comments his agency has seen more than 400 churches spring up in northern India. Baptisms, which were once an annual event, are now happening on a weekly basis. With this growth has come challenges, the greatest of which is leadership training. The agency's particular goal is to train 1,000 new leaders each year, but it costs about \$300 per person for the training, which means the total cost is in the vicinity of \$300,000. Another big challenge is safety: when the church was small, it received little attention; now, as it grows, so does the opposition. Some workers have been threatened, and politicians receive political benefit from aligning with fundamentalist forces, especially in election years.

## ■ Romania: film mission plants churches

185 new churches have been planted in Romania since 1991 as a result of showings of the "Jesus" Film. Some 1,067,792 people have seen the film in 16,076 showings in the country. Of those, 294,706 showed continued interest in Christianity. Coordinators estimate 200 follow-up groups for the interested people could develop into churches in the next two years. The standards of the Romanian Evangelical Alliance only accept a group as a church when it has at least 21 members, an organized structure, and has been accepted by a denomination ("*Jesus*" Film Project).

## ■ Confusing plan to evangelize Malawi

The Evangelical Fellowship of Malawi has a national plan, called "Malawi for Jesus by AD 2000 and Beyond," which has set the goal to completely evangelize the nation by the year 2000 (*World pulse*, 20 September 1996:5). Considering the fact the nation was 95% evangelized in 1990, this goal should be easily reached. Since the nation is 56% Christian, is it possible that again Christians are confusing 'to evangelize' with 'to convert'?

## ■ Progress in southeast Asia

In 1996, Asian Minority Outreach distributed 21,632 Bibles in China, Laos, Vietnam and Burma in the languages of Laotian, Vietnamese, Koho, Black Tai, Old Chinese, New Chinese, Sgaw Karen, Wa, Burmese, Bru, White Miao, Bahnar, Mnong, Raglai, Co, Tai Lu and Akha. It also took delivery of 650,000 Gospel tracts in various languages, and Gospel cassettes in 234 languages from Gospel Recordings. These latter were mass duplicated and used by national workers. AMO supports a dozen church planters among unreached peoples in Asia. A church planting team has been placed among the Palaung of Burma, and a church has been planted along the Irrawaddy River, which is attended by Chin, Kachin, Burmese and Chinese believers, and sends evangelistic teams along the river to plant churches among other unreached tribes. These efforts exemplify what can be accomplished with a single-minded focus on World A people groups, despite the obstacles.

## ■ High-energy devotion to Bibles for China

The Global Strategy Mission Association (La., 504-536-3000) has announced a high-energy motto for its plan to place Bibles in China: "Every church, everyone, every week." It refers to their goal of having every member of every church in their network give at least \$1.00 towards the printing and placement of Chinese Bibles on a weekly basis. Each Bible regularly costs \$3.50, but due to a program of matching funds through partner organizations, the actual cost to GSMA donors is just \$1.17. This program shows the kind of high-energy commitment to World A that is possible with a measureable, achievable goal. It could easily be reproduced in any church in the United States.

## ■ Progress in Central Asia

Turkish World Outreach is reporting good progress among the Turkic and Kurdish peoples in Central Asia. Participation in correspondence programs aimed at Uzbekistan is on the rise, and a Uighur church started in 1996 is now reproducing, starting two new churches. Several new ministries have been launched in Turkey, and TWO is planning to increase its correspondence programs in Turkey by 25,000 letters in 1997. A translation of the Old Testament into modern Turkish is over two-thirds complete.

## ■ Indigenous missions targeting 100 unreached peoples

Gospel for Asia, which has had a long-standing goal to send 100,000 indigenous missionaries into the "10/40 Window" (roughly comparable to World A), has announced a new, complementary goal: to plant a church by the year 2000 among 100 of the unreached people groups on the AD 2000 & Beyond Movement's "Joshua Project 2000" list. One of the churches has already been planted. These goals, and similar activities by other Third-World mission agencies (particularly Asian and African ones) demonstrate the energy presently being devoted to missions by Third World missionaries. These are goals that the West would do well to attempt to match, and Western agencies should certainly go out of their way to identify ways to partner with and support Third-World mission agencies.

## ■ Praying through the Window III announced

The AD 2000 & Beyond Movement has announced its third "Praying through the Window" initiative (which refers to the 10/40 Window). Previous plans called for prayer and prayer journeys in the targeted areas during the month of October. This time, the plan has switched and announced an entire year dedicated to the unreached peoples. This deals with one sticking point: the difficulty in mobilizing over 1,600 teams to visit the unreached peoples on the Joshua Project 2000 list, all to converge in the appointed areas in one 30-day period. Since many NRMs take prayer journeys to their targeted people each year, it is possible that each of the 1,600 peoples on the Joshua Project 2000 list could be canvassed in the space of 365 days. However, at this point there is less than 8 months remaining to complete this prayer campaign, and many of these peoples are notoriously difficult to visit.

# New Global Diagram

## *The ever-present problem still to be faced*

It has been the dream of many centuries to see the world completely evangelized, and thus complete the task of the Great Commission. This dream was most recently thrust upon world Christianity by the many visionary plans for closure by the year 2000.

Now those plans have just three years remaining, and while many good things were accomplished in the past ten years, it appears this overarching objective will not be achieved. Many mission agencies, leaders, and missions-minded Christians are beginning to turn their eyes to the years after 2000.

As they do, they face the problem that has haunted global Christianity since the 1400s—many Christians are more interested in their daily lives than they are in evangelism. And, worse, of those interested in evangelism, the vast majority proceed to evangelize the community immediately around them, and rarely give thought to the world outside.

A century ago, Samuel Zwemer (a renowned missionary to Muslims) said, “The [world] could be evangelized within twenty years were it not for the wicked selfishness of Christians.” Global Diagram 71 (see facing page) illustrates his quote in graphic detail. It is drawn from our article in the *International bulletin of missionary research*, January 1996, which we have converted to graph form to illustrate the great disparity that faces the Christian church.

## *The disinterested, interested, and committed*

In this diagram, the Christian population for each year is broken into three portions: those who are not active in evangelism, those who are active in either a short-term or a part-time fashion, and those who are committed to evangelism as a full-time occupation.

Those who work full-time at evangelism represent a virtually miniscule portion of the church as a whole (0.3%), even though they total an enormous number: 4.9 million professional workers in 1995 alone. The clear majority of these are pastors, who with other full-time workers total 3.5 million in that year. Just 8,100 work among the peoples of World A.

Those who are committed to evangelism, and yet not able to undertake it full-time, total 700 million—more than 140 times as many as those who work full-time in this labor. This staggering number represents a full third of the global body of Christ: givers, intercessors, prayerwalkers, mobilizers, church mission committee members, short-term trip takers, volunteers, and so forth. Unfortunately, due to the short-term volunteer nature of this activity, most of those participating do not have the time or the resources to invest in overcoming the barriers to ministry in World A. This huge mass of energy is thus largely directed toward World C, and to a lesser extent to World B.

Finally, we have the largest portion each year: those who are uninterested in evangelism and evangelistic activity of any kind, whether full-time missionary service, a pastorate, or even short-term trips. For whatever reason—be it greed, apathy, selfishness, or even a simple lack of awareness—this problem

exists: despite the fact Christ commissioned us to evangelize the world, less than half the church is interested in our “marching orders.” No global plan to evangelize the world has ever dealt with this situation in sufficient power to change it.

## *It takes people to evangelize the world*

It takes more than just technology, money and prayer to evangelize the world. All of these things are necessary but none will get the job done. The task of preaching the gospel throughout the world and discipling new believers demands missionaries, short-term workers, preachers, doctors, nurses, Bible translators, radio broadcasters, TV workers, audio engineers, and many, many more people.

It is clear that we do not have enough missionaries, in the right places, to finish the task. The solution to this is a bit both of redeployment and of recruitment. Yet recruitment for years has run into this significant problem: less than half of the church is interested in evangelism in any form! How can the global body of Christ be expected to send missionaries into situations of certain hardship and possible martyrdom when we are not interested in evangelizing the people next door, let alone Muslims, Hindus and Buddhists half a world away?

This situation is worse in the Western spheres of the world, and must be adequately addressed. In the end, this is the great barrier, and one of the biggest reasons world evangelization was not completed either in 1900 or will be in 2000—too few people are interested in global missions at the right, strategically significant points of application.

## *Changing the attitudes*

We must devote ourselves to begin breaking this cycle of selfishness. Accordingly, here are a few suggestions for how Christians in any position can undertake to change their attitudes, and the attitude of the church as a whole, toward world evangelization:

- As Christians, we should become intercessors immediately. Get a copy of a prayer guide (like *Operation World*) and incorporate it into your daily devotions. Begin praying for each country in turn.

- As parents, urge your children to consider at least taking a short-term mission trip, and encourage them to consider a missionary career in World A.

- As church leaders, take the initiative to promote evangelism as the responsibility of every Christian. Provide Sunday School courses on missions, and sponsor the *Perspectives* course (or something similar) for advanced education on the subject.

- Those of us who are laity need to share in this vision and help promote it, especially with an eye toward the church's ministry among the unevangelized.

- As businessmen and businesswomen we can support missionary efforts through the profits of our companies, rather than hoarding these monies for ourselves.

Spreading the vision for world evangelization to the other half of the church is a task that each one of us must take seriously if we hope to see it accomplished. It is our responsibility to see this vision spread as far as possible, and to implement it to the best of our ability. ■



**Global Diagram 71. MISSIONARY INVOLVEMENT: CHRISTIAN INACTIVITY, LAY ACTIVITY, AND PROFESSIONAL MISSIONARY ACTIVITY, AD 33-2025.**

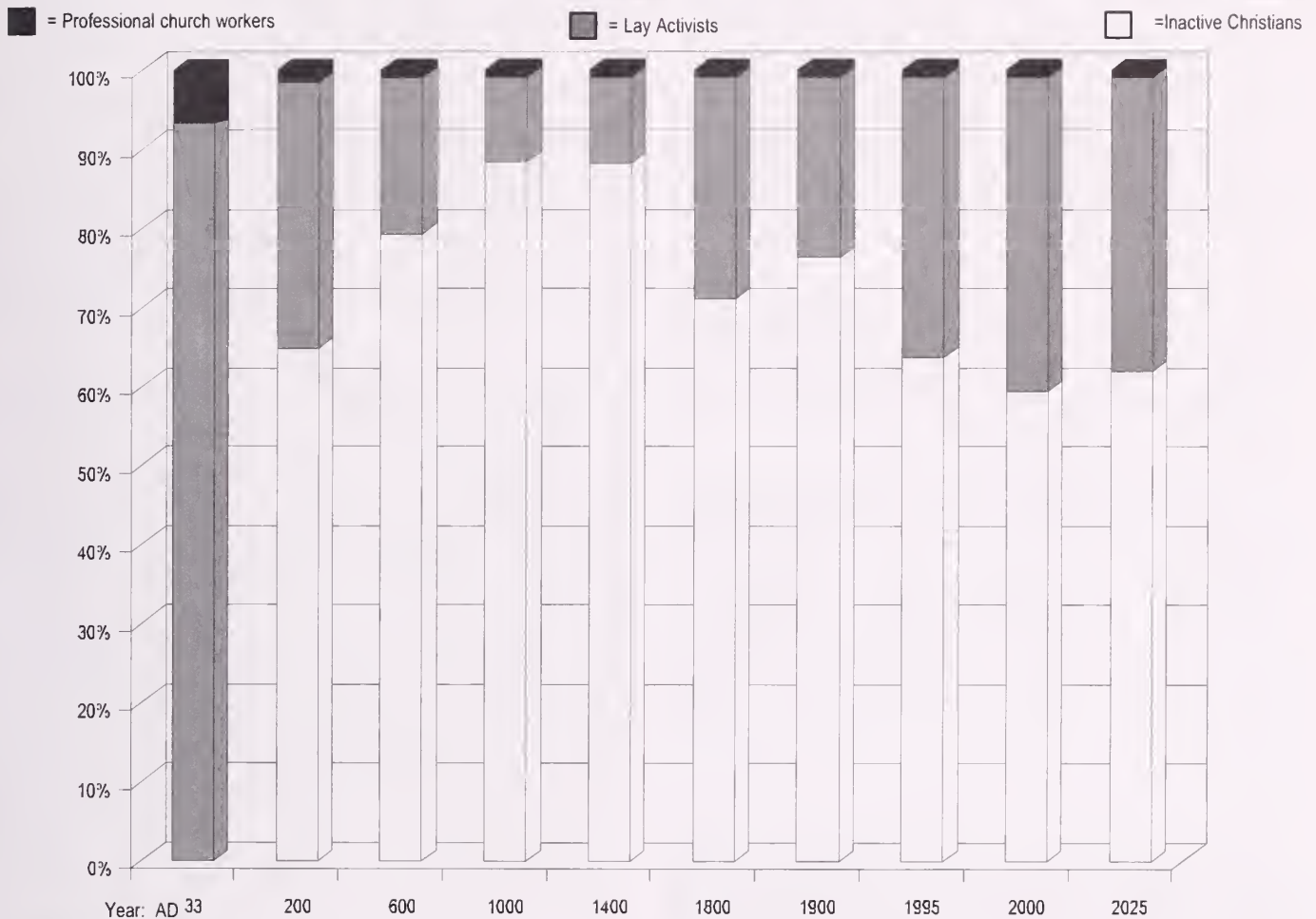
This diagram describes the involvement of Christians in missions throughout the centuries. Note that in this particular diagram we are not differentiating between those deployed in Worlds A, B, or C, but instead we are differentiating between those who make a life-time commitment to the job of evangelism, those who are involved in evangelism on a part-time basis, and those who are not interested in it at all.

The small black portion at the top of each column represents the portion of the church which has dedicated itself to a career of mission and evangelism. This includes missionaries, pastors, and cross-cultural workers, but excludes those who are not involved on a full-time basis.

The second, gray, portion of each column represents those who are involved in mission and evangelism on a part-time basis. This includes intercessors, awareness-raisers, senders, short-termers, activists, mobilizers, etc.

The third, white, portion of each column represents those who are not involved in evangelism in any way, either at home or abroad, in Worlds C, B or A. This portion represents the majority in each of the columns.

It is an unfortunate fact that, as the diagram reveals, there hasn't been a time throughout history when more than half of the church has been interested in evangelism. This, more than any other reason, is why we haven't finished the task.



Christians and involvement in mission, AD 33-2025

	Not active at all	Part-time Activists	Home Pastors	Home Missions	Home Cross-Cultural	Foreign Mission to World C	Foreign Mission to World B	Foreign Mission to World A
33	0	20,000	400	250	200	0	0	100
200	4,352,000	2,248,000	90,000	17,100	900	900	288	900
600	38,288,000	9,712,000	225,000	42,750	2,250	1,575	1,350	1,575
1000	44,655,000	5,745,000	100,000	19,000	1,000	1,200	500	300
1400	74,677,000	9,323,000	612,500	116,375	6,125	2,100	875	525
1800	149,975,000	58,925,000	1,800,000	342,000	18,000	15,000	10,500	4,500
1900	427,782,000	130,274,000	1,736,000	412,300	21,700	21,700	24,800	15,500
1995	1,234,419,000	700,089,100	3,499,400	827,800	191,200	332,600	51,800	8,100
2000	1,259,357,000	854,461,000	3,969,000	925,000	210,000	346,500	63,000	10,500
2025	1,891,731,000	1,159,448,000	5,000,000	1,200,000	300,000	400,000	100,000	50,000

# New Books

## Recent titles with bearing on our monitoring purpose

*The Falashas: a short history of the Jews of Ethiopia* by David Kessler (Frank Cass Publishers, 1996, 216p, \$19.50 pb) offers a glimpse at a significant people in current African and Middle Eastern history.

*Foreign aid towards the year 2000: experiences and challenges* edited by Olav Stokke (Frank Cass Publishers, 1996, 368p, \$22.50 pb) outlines some recent trends that set the stage for the 21st century.

How is technology impacting North Africa? Girma Zawdie and Abdelkader Djeflat edit the contributions of several experts in *Technology and transition: the Maghreb at the crossroads* (Frank Cass Publishers, 1996, 200p, \$18.50 pb).

Up-to-date information on the status of Jews around the world can be found in *Jewish year book 1997* edited by Stephen Massil (Valentine Mitchell, 1996, \$30.00).

*The international encyclopedia of secret societies and fraternal orders* by Alan Alexrod (Facts on File, 1997, \$40.00) is a comprehensive reference that profiles social, ethnic, religious, and political private organizations. For the impact of secret societies in European history see David MacKensie's *Violent solutions: revolutions, nationalism, and secret societies in Europe to 1918* (University Press of America, 1996, 332p, \$34.50).

Dilip Hiro's *A dictionary of the Middle East* (St. Martin's Press, 1996, 500p, \$30.00) offers a quick reference guide to this volatile region. More comprehensive is Reeva S. Simon's (editor) *Encyclopedia of the modern Middle East* (Macmillan, 1996, 4 volumes, 2,182p, \$350.00). On the future of the Persian Gulf see *The Persian Gulf region in the twenty first century: stability and change* by Nozar Alaolmolki (University Press of America, 1996, 226p, \$34.00).

*Placenames of the world: origins and meanings for over 2,000 natural features, countries, capitals, territories, cities, and historic sites* by Adrian Room (McFarland, 1997) gives insight into why places carry interesting names. In a similar vein see *People's names: a cross-cultural reference guide to the proper use of over 40,000 personal and familial names in over 100 cultures* by Holly Ingraham (McFarland, 1996, 624p, \$65.00).

*Catholicism on the Net* by Thomas C. Fox (Holt, 1996, \$16.95) and *Judaism on the Net* by Irving Green (Holt, 1996, \$16.95) illustrate how Christians and Jews are utilizing electronic media.

Three new books for 1997 highlight the significance of peoples in world context: (1) *Encyclopedia of immigrant cultures* by David Levinson (Macmillan, 2 volumes, \$165.00); (2) *Ethnic groups of nations* by David Levinson (Oryx, \$44.50); and (3) *Peoples of Africa* (Facts on File, 6 volumes, \$125.00).

Slated for release in November 1997 is John Middleton's *Encyclopedia of Sub-Saharan Africa* (Scribner, 4 volumes, \$400.00).

The troubles of Afghanistan are outlined in the *Dictionary of Afghan wars, revolutions, and insurgencies* by Ludwig W. Adamec (Scarecrow, 1996, \$48.00).

Solid Central Asia research is found in the second edition of Stephen and Sandra Batalden's *The newly independent states of Eurasia* (1996, \$34.95).

*The South-East Asian handbook* edited by Christopher Hudson (Fitzroy Dearborn, 1997, \$55.00) offers good information on this important region in the current global context.

C. Bawa Yamba has written an engaging book on the lives of third, fourth, and fifth-generation pilgrims from Nigeria who have "temporarily" settled in Sudan. See *Permanent pilgrims: the role of pilgrimage in the lives of West African Muslims in Sudan* (Smithsonian Institution Press, 1996, 237p, \$45.00).

*The Berbers* by Michael Brett and Elizabeth Fentress (Blackwell, 1996, 350p, \$45.95) is an overarching survey from prehistoric to modern times of this significant cluster of World A peoples in North Africa. For background information on the region see Dirk Vandewalle's (editor) *North Africa: development and reform in a changing global economy* (St. Martin's Press, 1996, 286p, \$49.95).

Five inner Asian cities are examined in Piper Rae Gaubatz's *Beyond the Great Wall: urban form and transformation on the Chinese frontiers* (Stanford, 1996, 378p, \$49.50).

*The state of women in the world atlas: an international atlas* by Joni Seager (Penguin, 1996) is available in an updated second edition. Other updated Penguin atlases include *The state of war and peace atlas* by Dan Smith and *The state of the world atlas, fifth edition* by Michael Kidron and Ronald Segal.

*Religion in the megacity: Catholic and Protestant portraits from Latin America* by Philip Berryman (Orbis, 1996, 205p, \$18.00) offers an upclose look at different Christian traditions in Sao Paulo, Brazil and Caracas, Venezuela.

*No germs allowed! How to avoid infectious diseases at home and on the road* by Winkler G. Weinberg, M.D. (Rutgers University Press, 1996, \$16.95) tells you how to decrease your chances of picking up viruses and disease.

*Sustainable development in Third World countries: applied and theoretical perspectives* edited by Valentine Udoh James (Praeger, 1996, 264p, \$69.50) shows how sustainable development requires a successful agricultural base, good conservation and preservation, sound health practices, and socioeconomic planning.

*The globalization of capitalism in Third World countries* by Priyatosh Maitra (Praeger, 1996, 256p, \$65.00) challenges traditional views regarding population growth, demographic transitions, and technological transfer in economic development.

*The peoples of Africa: an ethnohistorical dictionary* by James S. Olson (Greenwood, 1996, 681p, \$99.50) includes references on 1,800 ethnic groups, a chronology, and a selected bibliography.

*World guide to religious and spiritual organizations* edited by the Union of International Associations (K.G. Saur, 1996, 471p, \$375.00) contains 3,495 entries arranged alphabetically including organization's name, main address, date of founding, its aims, objectives, and structure, number of staff, source of finances, activities, publications, countries containing members, and the like.

Richard D. Lewis, one of Britain's foremost linguists, offers informative and practical advice on working and communicating across cultures in *When cultures collide: managing successfully across cultures* (Nicholas Brealey, 1996, 331p, \$28.00).

*Mappa Mundi: the Hereford world map* by P.D.A. Harvey (Toronto, 1996, 58p, \$20.00 pb) describes this 13th-century British map which put Jerusalem at the top with Christ sitting in judgment above.

*The music and dance of the world's religions: a comprehensive, annotated bibliography of materials in the English language* by E. Gardner Rust (Greenwood, 1996, 504p, \$89.50) is a monumental reference work for ethnomusicologists and others interested in music, culture, and religion.

*Muslim women throughout the world: a bibliography* by Michelle Kimball and Barbara R. von Schlegell (Lynne Rienner, 1997, 285p, \$75.00) covers 3,000 English-language books and articles and includes a 50 "most highly recommended" books and articles.

A broad range of contributors and unusually broad coverage make *Muslim communities in the new Europe* edited by Gerd Nonneman, Tim Niblock, and Bogdan Szajkowski (Ithaca Press, 1996, 346p, \$75.00) an extremely important source of information.

The heart of World A is examined in Richard N. Fyre's *The heritage of Central Asia: from antiquity to the Turkish expansion* (Markus Wiener, 1996, 264p, \$16.95).

*The Oxford dictionary of world religions* edited by John Bowker (Oxford University Press, 1997, 1104p, \$45.00) contains 8,200 alphabetical entries written by eighty contributors from all around the world, representing the full spectrum of religious experience.

For one of the clearest presentations of the role of women in the church see Rebecca Merrill Groothuis' *Good news for women: a biblical picture of gender equality* (Baker, 1997, \$16.99).

*The reconciliation of peoples: challenge to the churches* edited by Gregory Baum and Harold Wells (Orbis Books, 1997, 220p, \$18.00) is a collection of fifteen essays on church-based strategies to foster reconciliation between former combatants in contexts like Rwanda, Bosnia, and Sri Lanka.

*Inside the Vatican: the politics and organization of the Catholic Church* by Thomas J. Reese (Harvard University Press, 1997, 317p, \$24.95) offers a social scientific analysis of the complexities of the Holy See.

In case you missed it, a monumental study of worship for Christians is *The complete library of Christian worship, 8 volumes* edited by Robert E. Webber (Hendrikson/Star Song, 1995, 3426p, \$199.80 (discount price, see <http://www.christianbook.com>)).

### Multimedia religion

A broad range of religions in the United States is covered in Diana L. Eck's multimedia CD-ROM *On common ground: world religions in America* (Columbia University Press, 1996, Windows and Macintosh, \$195.00). These include native peoples, Christian, Jewish, Afro-Caribbean, Hindu, Buddhist, Muslim, Sikh, Jain, pagan, Zoroastrian, Shinto, Baha'i, Taoist, and Confucian traditions. Video, audio, and text are used to describe the history, beliefs and traditions of these world religions.

# New Trends

## ■ Barriers in Russia

Romanian John Moldovan writes in the *East-West church & ministry report* (Winter 1997:6) of 12 major barriers to Western evangelism in Soviet cities. The top three are lessons in the effect of the uncontrolled, undisciplined Western “surge” into the former Soviet republics:

- (1) Too many agencies focusing on the same cities.
- (2) Too much preaching by Westerners at the expense of local pastors.
- (3) Too many Western sermons insensitive to the cultural context.

The remaining 9 reasons listed join in this scathing critique of Western “photo-op” missions. Care must be taken that the same failures are not repeated in other countries, particularly in Asia, as they open up to Westerners as well.

## ■ New Trends in persecution

Global persecution and martyrdom is on the increase again, largely due to the demographic increase in Christianity worldwide. Here are several trends (culled from a variety of sources including the specialist serial *Compass Direct*) worth watching:

- *Sudan*: The ongoing civil war shows no signs of ending anytime soon. Christians continue to be killed at an alarming rate by the radical Muslim government.
- *Algeria*: The government maintains a secular state but is hampered by militant Muslim terrorist groups who continue to attack both secular and Christian targets, and who have escalated their attacks in the recent past.
- *Egypt*: Christians have to choose between paying protection money or being attacked and killed by radical groups. The government has periodic crackdowns on militants but cannot afford to be too heavy-handed for fear of a popular uprising due to the burden of the underperforming economy.
- *Turkey*: The Islamist Welfare Party took control in July, and Turkey has become increasingly influenced by religious Muslims. There are numerous restrictions on Christian activities though there are few outright attacks or killings.
- *Russia*: The parliament is debating a bill which would restrict the religious freedom of non-Orthodox groups in the country. The widespread activity of cults is causing the government to consider these measures.
- *Bulgaria*: Intertraditional persecution from Orthodox churches has caused a Protestant church to be closed.
- *Romania*: Evangelical Protestants are charging that the Orthodox church inspires radical militia groups who terrorize religious minorities.
- *China*: Persecution of Christians, particularly those of the house church movement, has intensified and will continue to grow worse as the Chinese government seeks stability during the transition of power from Deng Xiaoping. This is due in part to the influence of Christianity on the youth and intellectuals.
- *Cuba*: The government is increasing its attempts to control the house church movement. Pastors and leaders have been

imprisoned, but there are few martyrdoms at this time.

- *Vietnam*: More than a dozen church leaders have been arrested, but though restrictions are grave, there are a few openings for ministry.
- *North Korea*: there is a hideous famine, but the government continues to isolate North Korea more and more. Behind this wall of isolation and the few “show” churches, it continues to persecute the North Korean church. Martyrdom is widespread.

# New Statistics

## ■ Is crime really out of control in Russia?

Joseph Serio balks at this oft-held stereotype (*East-West church & ministry report*, Winter 1997:4). Although conditions are worse in Russia since the fall of the Soviet Union, he notes, Russian cities are “generally as safe as Western capitals.” The most common threat is traditional street crime. The dramatic increase in crime against foreigners, noted so many times in statistical reports, is caused by the fact that “foreigners” now include visitors to Russia from the former Soviet Republics, as well as other foreigners—making a rise in “crime against foreigners” inevitable. We must always be careful to understand not only the statistic, but its context and what it is describing.

## ■ Exploding prayer campaigns

Total involved in Praying Through The Window I: 2 million  
 Total involved in Praying Through The Window II: 30 million  
 Total prayer teams in Praying Through The Window II: 407  
 Total participants in prayer teams: 3,000

## ■ The evangelistic impact of Bible distribution

The Bible League is a case study in the meticulous keeping of statistics regarding the progress of their programs, and the evidence these show for the evangelistic power of their mission:

1996 Scriptures placed: 18,682,658  
 1996 New churches planted: 3,514  
 1996: Total new church members: 209,369  
 1996: Total people in Bible study groups: 1,177,454  
 Total Scriptures placed ever: 516,135,099

## World Evangelization Statistical Monitor

How have missionaries been deployed over the past century? The analysis below is derived from our annual table from the January issue of the IBMR each year. Figures are percentages of total missionaries deployed

	1900	1925	1950	1975	2000	2025
World A	28.0%	10.8%	5.2%	2.5%	2.5%	9.1%
World B	44.8%	24.7%	18.2%	15.0%	15.0%	18.2%
World C	<u>27.1%</u>	<u>64.5%</u>	<u>76.6%</u>	<u>82.5%</u>	<u>82.5%</u>	<u>72.7%</u>
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

# New Technologies

## ■ IBS launches *Cyberbibles* to reach forbidden zones

The International Bible Society has made the complete Arabic Bible available through the Internet. IBS' Internet host, Gospel Communications Network and its Bible Gateway pages, are among the top 2% of web sites visited in the world, according to *Internet for Christians*. The Bible Gateway offers several Bible versions and a 22,000-topic search function. In 1997 IBS will add the whole Bible in Armenian, Croatian, Indonesian, Latvian, Macedonian, Polish, Romanian, Russian, Serbian, Slovakian, Thai, Ukrainian and Vietnamese to the web site.

## ■ The reach of technology in 1996

1996 was the first year in which more money was spent in the USA on personal computers than on televisions. It was also the first year in which the total amount of e-mail exceeded the total amount of surface mail. The average PC had more computing power than the mightiest supercomputer in 1988, the Cray-1, and the Ford Taurus automobile had more computing power than the 1964 lunar landing module (*Time*, 30 December 1996:107-8). Notes Intel chairman Gordon Moore, "If the auto industry advanced as rapidly as semiconductors, a Rolls Royce would now get half a million miles per gallon, and it would be cheaper to throw it away than to park it" (*PC magazine*, 24 September 1996:31).

## ■ Brigada network renews vision of the unreached

"In the middle of all this gushing and remembering, the question rose in my mind: 'How has the original dream changed?' The original dream was to organize a kind of 'totem pole' around which those with a love for the lost peoples and common interests in reaching them could gather. Today we have roughly 70 conferences... 11 of which center on some unreached people group or family of groups. We've been in business for two years now. Sure, we have lots of people. But to have only 11 conferences on least reached peoples; well, I'm not

sure we're accomplishing our vision together." After the organizers of Brigada made these comments, they announced an effort to find moderators for conferences centered around all 1,739 of the peoples on the Joshua Project 2000 list. If successful, it would represent a huge swing in the network back toward its original goal of mobilizing interest in the unreached and providing a forum for discussing them.

## ■ GEM launches new Web site, new conference modes

The Global Evangelization Movement's Web site has moved to its own .org address: <http://www.gem-werc.org>. The site is also undergoing a "facelift" with a complete revision to a more user-friendly interface. Sections on the Web site include archives of the *Monday Morning Reality Check*, the *AD 2025 Global Monitor*, plus numerous white papers, short studies, statistical collections, and the *State of Global Mission* pages.

At the same time, our *Monday Morning Reality Check* discussion group is moving to a moderated format. Participants in this electronic conference have discussed everything from the continuing usefulness of seniors on the mission field to the slacking off of giving in Generation X. This knowledge is being compiled and added to the GEM Web site, along with a search engine that will make this collection of articles into an electronic "knowledge base" which can be easily queried.

The new discussion format is part of GEM's three major conferences: the *Reality Check*, the *Reality Check* discussion forum, and the *State of Persecution Bulletin*. The immediate circulation of the largest of these three circulars, the *Reality Check*, is over 1,500; in addition, it is copied to over 5,000 other readers.

### ■ In case you missed it:

"The failure to read good books both enfeebles the vision and strengthens our most fatal tendency--the belief that the here and the now is all there is."

—Allen Bloom

*The closing of the American mind*, 1986

## AD 2025 Global Monitor

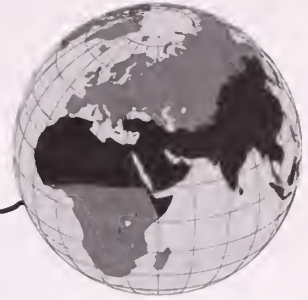
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# AD 2025 GLOBAL MONITOR



*A bimonthly trends newsletter measuring the progress of world evangelization into the 21st century*

*Published by the World Evangelization Research Center, Global Evangelization Movement*

Area in black above = World A, the unevangelized world

No. 53

July/August 1997

## New Commentary

### ■ World religions in Europe, 1900-2025

In this issue we continue our series by examining the rise and fall of world religions in Europe. This region of the world is defined by the United Nations to include all the countries from Britain east to the whole of Russia, including Ukraine but excluding Central Asia.

Christianity in Europe is only just beginning to recover from a significant downward trend. Although it started at nearly 95% at the turn of the 1900s, by 1975 it had fallen 20 percentage points to less than three-quarters of the total population, partially as a result of the sweep of Communism and the restrictions of the Iron Curtain. By 1995 Christianity was on the rise again, due in part to demographic changes, and in part to massive evangelism in newly reopened nations.

The figures for Christianity demonstrate the widespread apathy and nominalism that has characterized the European church for much of this century. Although affiliated Christians (baptized members of churches) in 2000 will total 75% of the population, Great Commission Christians (those active in mission and evangelism) will comprise just 20%—not even double the 1900 total of 11%. Members of traditionally Evangelical churches will total just 5%, a figure which has held steadily throughout the century. Although European churches have put a tremendous amount of effort into mission and evangelism during the past century, they have not invested what they could have.

It is in this context that we see the meteoric rise of non-Christian religions. During the season of Communism, the nonreligious jumped from just 0.4% in 1900 to 13.5% in 1975—a gain of more than 3,000%. However, with the fall of Communism and the upsurge in evangelism this gain will likely peak in 2000 and begin to decline, dropping back to 13.5% by 2025 and seeing further decline throughout the next century. Atheists, likewise, rose to 9.2% by 1975, but this trend has also reached its summit and will likely drop to 3% by 2000, and also continue to decline throughout the next century.

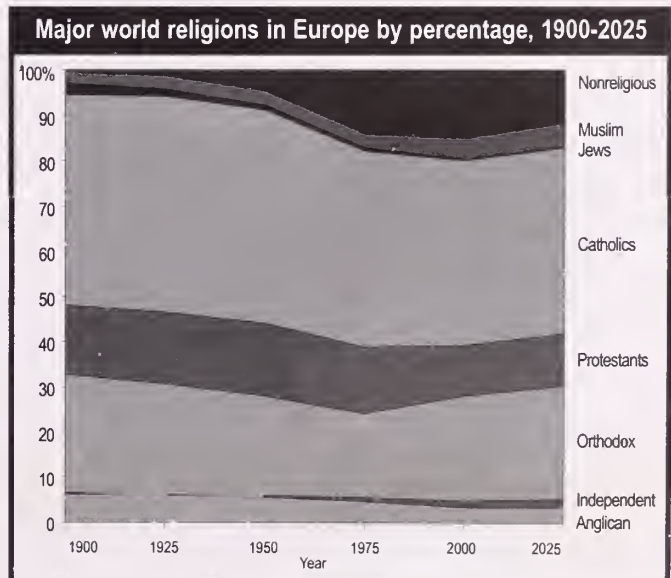
Like the nonreligious, Muslims have experienced rapid increase, doubling from 2.3% in 1900 to 4.4% in 2000.

Unlike the nonreligious, this increase will most probably continue throughout the next century, reaching 6% by 2050. In Europe every percentage point equals 7 million people, or for Muslims nearly 30 million in total—making this a significant ministry segment.

Jews, who comprised 2.5% of Europe's population in 1900, have dropped catastrophically and will decline to just 0.4% by 2000. Hindus and Buddhists, on the other hand, have been slowly increasing, each reaching about 0.2% at the same date and continuing to increase throughout the new millennium.

Christians in Europe should not rest on their 1,500-year achievements. Europe enjoys significant freedoms and a widespread familiarity with the church. Mission activists need to capitalize on their freedoms and labor hard to regain the European church's former activism in global mission and evangelism.

Additionally, European Christians need to make sure they have strategic outreach programs that target the growing numbers of Muslims, Hindus and Buddhists. Although Europe as a whole is a World C region, it is just 13 percentage points from slipping into World B (evangelized non-Christians). European Christians are needed now to increase their energy and pick up the pace even more.



## New Commentary

### ■ New church growth study reveals keys to healthy churches

Christian Schwarz, head of the Institute of Church Development in Germany, has finished perhaps the most comprehensive church-growth study in history, with a survey of over a thousand churches in 32 countries. His report summarizes eight qualities in healthy churches:

1. *Empowering leadership* where leaders assist Christians to gain their spiritual potential.

2. *Gift-oriented ministry* encouraging Christians to serve in their area of giftedness.

3. *Passionate spirituality*, or the walk of faith.

4. *Functional structures*, where leadership continues to seek structures which improve the organization of the church.

5. *Inspiring worship* where the Holy Spirit is present and felt in the service.

6. *Holistic small groups* which move beyond discussing Bible passages to applying the message to daily life.

7. *Need-oriented evangelism* which focuses evangelistic efforts on the questions and needs of non-Christians.

8. *Loving relationships* which enable people to experience how Christian love really works.

Interestingly enough, the only reference to mission is the oblique reference to evangelism in point 7—a statement which is easily diverted into local evangelism with no thought or care for foreign missions.

What role should a “healthy church” play in global evangelization, particularly in mission to the unevangelized? Not addressing this question is a serious oversight which reflects the church’s preoccupation with its own self, as opposed to the needs of the outside world.

## New Martyrs

### ■ Priest beheaded in Bihar, India

The news service *Compass Direct* (11/21/97) reports the Indian state government of Bihar has ordered an investigation into the assault and stripping of a Catholic priest, father Christudas, on September 2. Christudas is being held on charges of sexually molesting a young boy, which the priest denies. As news of the alleged molestation spread, a mob of students arrested Christudas and paraded him naked to the residence of the local bishop.

Meanwhile, the headless body of a 46-year-old Jesuit priest, who disappeared on October 24, was found in the jungles of Bihar. An armed gang is believed to have beheaded father A. T. Thomas. Thomas was the third Christian priest killed in south Bihar in the past two years.

Once again these incidents remind us of our own watchword: “Evangelism is the most dangerous of businesses.” If your vocation is as an evangelist, colporteur, bishop or foreign missionary, the chances are 1 in 30 (3%) that you will be murdered for your faith in Christ at some point in your life. (ΣΑΔΑ).

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church’s progress in reaching the world with the Good News of Jesus Christ. “Scanning” means we range over the world’s monthly output of 1,000 new books and articles related to our subject. “Measuring” means we aim to give precision to the 200 major topics comprising evangelization. And “monitoring” means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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# New Documentation

## ■ "Evangelize!"—Part 1

In this, part 1 of an ongoing series, we revisit our book, *Evangelize!* to recap and summarize the term *evangelize* and its meaning.

In God's world, food and water (bread and water, usually) are the basic inalienable rights of every human being. That is why it is so shocking that today 800 million people on Earth live in the state known as absolute poverty. All are permanently malnourished, with 500 million on the edge of starvation. They have dangerously unsafe water and bad sanitation, inadequate shelter and no access to medical care. And this state of affairs has been gradually getting worse over the years since 1950.

In 1974, the World Food Conference was held in Rome. Motivated by shock, compassion and outrage, participants determined to remedy this appalling situation immediately. These powerful officials and executives vowed to eradicate world hunger within 10 years. They resolved, 'Within a decade, no child will go to bed hungry, no family will fear for its next day's bread.' But today little has changed; global hunger has become in fact far worse. What went wrong?

Faced with such a catastrophe, one would expect responsible officials to acknowledge this failure and to analyze what went wrong in order to avoid further repetition. Instead, officials simply reiterated the same objective but with the deadline pushed carefully further back another decade or two into the future. Meeting in Paris in June 1985 for their 11th Ministerial Session, the World Food Council proposed "policies and programmes for achieving the eradication of hunger by the year 2000." If your family has been starving since 1974, there's bad news for you—you've got another long wait ahead.

An almost identical situation exists in Christianity. Christians believe that Jesus Christ is the Bread of Life and the Water of Life. This *euangelion* (good news or gospel) is meant for every soul on Earth. It's their basic inalienable right. Yet despite our lip-service to this principle, millions on Earth continue to live in the unevangelized situation, a state of dire spiritual poverty. They have never heard of Christ, nor of the Bread of Life, nor of the Water of Life, nor of the good news of salvation, forgiveness, reconciliation and peace. They have been given no Scriptures, no Christian literature, no Christian institutions, no Christian broadcasting. They experience no church worship, no fellowship, no church life. This state of affairs has mushroomed so rapidly that such persons have increased from 788 million in 1900 to 1.1

billion today.

One reason for this failure must be that Christians today do not really understand the immense complexity of the world, nor the magnitude of their task. Christians often do not even understand what the word "evangelize" means.

Samuel Johnson noticed this as long ago as 1755 in his *Dictionary of the English Language*. Of the word "Evangelize" he wrote, "It is placed by Fulke, in 1617, among words not then generally understood." One could say exactly the same today. In fact, those who believe that "evangelism" has a vital role to play in God's unfolding drama of salvation will be chagrined to see that the word was included in *The New York Times everyday reader's dictionary of misunderstood, misused and mispronounced words* (2nd edition, 1985).

Indeed, neither the verb "evangelize" nor its cognate nouns are as much as mentioned in the prestigious *Oxford advanced learner's dictionary of current English* (1974). Nor is the phrase 'world evangelization' understood by Christians, let alone what is actually involved in evangelizing the world.

To redress this problem, and to educate our readers on what is meant when we talk of "evangelism" and "evangelizing the world," we are launching this multi-part series to re-examine the word *evangelize* and what it means.

### Origins of 'evangelize'

In its original language, Greek, the verb we are interested in is *euangelizo* (first person singular) with its variant *euangelizomai* (first person singular indicative middle) and its infinitive form *euangelizein* (present infinitive) and *euangelizesthai* (present infinitive middle). Its most common cognate in those days was the noun *euangelion* (good news). All were derived from the two Greek words *eu* (good) and *angellein* (to bear a message, bring news of, announce, proclaim, report, command).

### Usages before Christ

The earliest known usages of *euangelizesthai* were secular occurrences in classical Greek times. Greek dramatist Aristophanes (BC 450-388) used the term from BC 420 on, as did orator and statesman Demosthenes in the 4th century BC. The word then, as later, meant "to carry good news." There are also other secular usages in the recently-discovered Egyptian papyri. It is used of a slave coming with news of a general's victory, or news of an approaching wedding, or deliverance from demonic powers, or some other reason for celebration. In later Roman times, *euangelion* was used in BC

*continued page 4*

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9 to describe the advent of Octavian as the Roman emperor Augustus, whose birthday in BC 63 was described as “the beginning for good tidings for the world.”

Thus in pre-Christian days *euangelion* had a three-fold meaning: (1) good news, (2) the reward for good tidings given to the messenger, and (3) a sacrifice made in thanksgiving for the receipt of good news.

The earliest religious uses of the word occur in the Septuagint, the Greek translation of the Hebrew Old Testament made in the 3rd century BC. *Euangelion* occurs 3 times in 2 Samuel; *euangelizesthai* occurs 22 times in the Psalms, the Writings, and the Prophets. The news thus conveyed is not always good news. It could be bad news from God—news of a defeat or a judgement. But it was always a public announcement of something wrought by God.

The word is used for the first time in its typically biblical meaning in Psalm 40:9 (Septuagint Psalm 39:10), translated as “I have *told* the glad news of deliverance in the great congregation”, in Psalm 92:2 “*Tell* of his salvation”, and in Isaiah 52:7 “*publish* salvation” and Isaiah 60:6 “*proclaim* the praise of the Lord”. This Jewish usage was continued into New Testament times by Philo (BC 20-AD 50), the historian Josephus (AD 37-100) and others.

A related word, *euangelos*, meaning sacral messenger or bearer of good tidings, was also in use in New Testament times, but only in secular Greek with no biblical usage.

### “Evangelize” in the Greek New Testament

#### Aramaic words

The language used by Jesus and the Apostles was Aramaic, a Semitic tongue with similarities to Hebrew. Only a handful of the actual Aramaic words used by Jesus have come down to us, embedded in our Four Gospels written in Koine Greek, the lingua franca of the day. These include “*Talitha cumi*” (Mark 5:41, “Little girl, arise”), “*Ephphatha*” (Mark 7:34, “Be opened”) and “*Eloi, Eloi lama sabachthani*” (Mark 15:34, from Psalm 22:1, “My God, my God, why hast thou forsaken me?”). No Aramaic versions of the accounts of the Great Commission have come down to us or have been proposed, but it is reasonably certain that the Aramaic words later translated into Greek as *euangelion* (noun) and *euangelizo* (verb) were *sabarta* (noun; “good news”) and *sabar* (verb, “tell good news”), from the root *sbr*. The Hebrew equivalent was the similar *basar*, from *bsr*, which in the Old Testament means “proclaim good news” (as in 1 Kings 1:42 and Jeremiah 20:15). Another Aramaic word known to have been in Jesus’ vocabulary was *akrez*

(“proclaim”).

#### Greek word frequencies

The words *euangelion* and *euangelizesthai* are used a total of 132 times in the Greek New Testament. By comparison with other key words in its 27 books, that is a significant amount. We must be careful not to allow statistical frequencies to mean too much. However, frequencies are important when establishing the significance of a concept for biblical theology, and in this case they establish these 2 concepts as of direct importance to the story of Christ.

Another type of frequency is the usage by Christians outside the canon of Scripture. Such quotation frequencies are very high indeed for our 2 words; they and their subsequent transliterations into scores of languages have been on Christians’ lips and in their writings constantly ever since. The anthropologist Dillon-Malone recorded a typical instance of this in the 20th century, when, writing about a major African indigenous church in Zimbabwe-Rhodesia and their use of the final occurrence of both words in the New Testament, he stated: “Revelation 14:6-7 is a text very dear to [the founder] Johane Masowe and his Vapostori [Apostles].”

In our next issue, we will examine what those words and their other cognates and synonyms actually meant in those days of the Early Church.

## New Profile

Once again, the purpose of the profile of the Tung (opposite) is to focus on what we Christians can, or will, do about a situation that drags on, virtually unchanged, from one generation to the next. Here is one more huge people—over 2 million in size—over half of whom have never heard of Christianity, Christ, or the gospel. Since “evangelization” can be defined as sharing the rich treasures of Christ and the gospel with all other human beings, and since this has not been done, and is not being done with noticeable effect, for the Tung, our obligation is clear.

Utilizing the NRM (nonresidential missionary) approach, only one missionary or couple, of any nationality, can revolutionize this situation. The alternative name used by several organizations is— “strategy coordinator.” This is not a senior or elitist or top management post comparable to a general or admiral in the armed forces. It is simply the opportunity for 1 or 2 missionary individuals to impact a megamillion population by systematically enlisting resources from the wider Christian world—Scriptures, literature, audiovisuals, broadcasting, etc.—and focusing them on the

## Resource Catalog

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# The Tung of China

**Location.** The Tung are a group of non-Chinese people living some 400 miles northwest of Hong Kong. Their homes nestle along winding streams in the mountainous area where Guizhou (Kweichow), Guangxi (Kwangsi), and Hunan provinces join. The Tung are more concentrated today in Guizhou and share that area with the Puyi (Thai).

**History.** The Tung first appeared in China during the Sung dynasty (960-1279 AD), and are thought to be descendants of the Yue—a people who have lived in southern China for more than 2,000 years.

**Identity.** Though the origins of the Tung are not clearly defined, they are related to the Thai, Lao and Burmese. Like the Chuang people, the Tung have absorbed some aspects of Chinese culture; unlike the Chuang, they are perceived as “water-dwellers” because their settlements are usually close to water and their houses are built atop poles. “Kam” is the name they use for themselves. “Dong” is the Chinese name for their group.

**Language.** The Kam language is the primary language. The degree of literacy

among adults is moderate. The Mandarin language is used for literature.

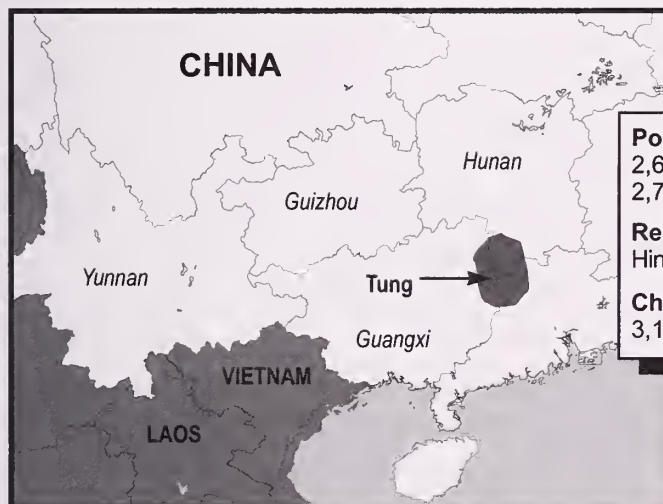
**Political situation.** Village elders have traditionally rendered dispute-settling decisions. Seldom are the Tung involved in political matters beyond the local villages. Since 1986, however, every minority group in China has had at least one representative in the People’s Congress in Beijing, and the Tung have four such deputies.

**Customs.** A unique custom among the Tung is the construction of a “drum tower.” This wooden cylindrical structure, built without nails, resembles a fir tree and may be as tall as 100 feet. When agricultural work is less demanding, villagers and their guests assemble at the drum tower to sing, share news, tell stories and play games. The Tung are fond of music and enjoy playing homemade flutes and bamboo pipes. Fondness for music also is exhibited during the spring festival. young men and women attracted to each other pair off and sing to each other all night. Girls are taught to weave and embroider at age 7; they are usually married at 17 or 18. Men do the heavy work, while women concentrate on weaving, gardening and housework.



**Religion.** Religion among the Tung is low-key. They are polytheists who practice pantheism and animism. Designated stones, trees and particular parcels of land are considered sacred. Tu, a form of black magic, is said to be practiced by some, and ancestors are accorded great respect.

**Christianity.** There is no Scripture in the Tung language and relatively few Christians. Three missions are working among them.



## Tung overview

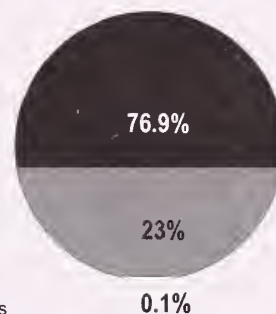
*Status of evangelization (awareness of Christianity, Christ and the gospel)*

**Population**  
2,658,160 (mid-1995)  
2,780,650 (mid-2000)

**Religion**  
Hindus 95%, Muslims 3%

**Christians**  
3,190

**Worlds:**



A = unevangelized non-Christians  
B = evangelized non-Christians  
C = Christians

## People’s Republic of China

**DEMOGRAPHY**  
Population: 1,201,000,000 (1995);  
1,276,415,000 (2000)  
Major languages: Chinese (Mandarin, numerous other dialects), English, Tibetan, Uighur, Mongolian, Manchu  
Official languages: Mandarin Chinese  
Capital: Peking (Beijing) 9,770,000  
Other cities: Shanghai 13,376,000;  
Tianjin 8,766,000  
Megametro dwellers: 10.0%  
Metro dwellers: 18.0%  
Urban dwellers: 30.3%  
Birth rate: 1.73% p.a.  
Death rate: 0.71% p.a.  
Doubling time: 48 years  
Life expectancy at birth: male 66.7,  
female 70.4

**RELIGION**  
Profession: Nonreligious 59.2%,  
Chinese folk-religionists 20.1%,  
atheists 6.0%  
Percent unevangelized: 44%  
Major denominations: Catholic Ch in  
China, Three-Self Reform  
Movement, house churches  
Christian workers: 50,000  
Christian service agencies: 200

**HEALTH**  
Infant mortality: 38 per 1,000 births  
Blind: 2,514,000  
Deaf: 67,000,000  
Leprosy sufferers: 2,865,000

**EDUCATION**  
Adult literacy: 35%

## Enumerating the Tung of China

**Countries where present:** China  
**People names:** Tung (Dong, Kam)  
**Language:** Kam  
**Autoglossonym** (what they call their language): kam (tung-chia, tong)  
**Population:** 2,658,160 (1995);  
2,780,650 (2000); 3,226,000 (2025).  
**Political location:** Guizhou, Guangxi,  
Hunan  
**Chief city:** Guiyang  
**Religious profession:** Animist 80%;  
Buddhist 19.9%; Christian 0.1%

**Christians** (baptized church members):  
3,190  
**Scriptures in mother tongue:** none  
**“Jesus” Film:** none  
**Christian broadcasting:** none  
**Missions working among them:** 3  
agencies.  
**Persons evangelized:** 611,400  
**by internal sources:** 132,900  
**by external sources:** 478,500  
**Persons unevangelized:** 2,046,800  
**Ratio of unevangelized to  
Christians:** 641:1

# New Books

## ■ Recent titles with bearing on our monitoring purpose

*The future of Islam in the Middle East: fundamentalism in Egypt, Algeria, and Saudi Arabia* by Mahmud A. Faksh (Praeger, 1997, 132p, \$49.95) is a book describing the current Islamic revival and why it will not likely endure into the 21st century.

*New religions as global cultures: making the human sacred* by Irving Hexham and Karla Poewe (Westview, 1997, 194p, \$17.00pb) states that "most new and contemporary religions are legitimate expressions of spirituality."

An excellent single source for information on world religions is John Hinnell's (ed) *A new handbook of living religions* (Blackwell, 1997, 902p, \$79.95) which deliberately gives more information on less-known religions.

Jon P. Alston and Stephen Yongxin He's *Business guide to modern China* (Michigan, 1997, 192p, \$29.95) draws from the authors' experience at Beijing University and offers many invaluable tips on how to do business in China.

*The peoples of Bali* by Angela Hobart, Urs Ramseyer, and Albert Leemann (Blackwell, 1996, 274p, \$54.95) is a well-written account of Balinese culture and history, including an analysis of religion.

Literature on Middle Eastern pastoralism receives a boost with 25-year veteran Avinoam Meir's *As nomadism ends: the Israeli Bedouin of the Negev* (Westview, 1997, 253p, \$56.00).

*The Kurds and the future of Turkey* (St. Martin's, 1997, 185p, \$45.00) is Michael M. Gunter's sequel to his *Kurds in Turkey* (1990). Gunter advocates for "Turkey to grant its citizens of Kurdish ethnic heritage their full cultural, social, and political rights as implied by democracy."

*The Columbia Lippincott gazetteer of the world*, first published in 1952, has been completely revised and reissued as *The Columbia gazetteer of the world* (Columbia University Press, 1997, 3 vols., 1,500p each, \$750). This essential reference work contains 175,000 entries, pronunciation guides, population statistics, and much more.

*Reluctant neighbor: Turkey's role in the Middle East* edited by Henri J. Barkey (United States Institute of Peace, 1997, 243p, \$17.95) examines Turkey's relationship with Iran, Iraq, Israel, and Syria.

*The holy war idea in Western and Islamic traditions* by James Turner Johnson (Penn State University Press, 1997, 208p, \$16.95pb) compares Christian and Islamic perspectives on wars for religion.

*Tourism, ethnicity, and the state in Asian and Pacific societies* edited by Michel Picard and Robert E. Wood (University of Hawaii Press, 1997, 259p, \$22.95pb) is a series of essays on how tourism has impacted China, Indonesia, Malaysia, Singapore, Thailand, and the Pacific Islands.

A World A language spoken in Maharashtra, India, is closely examined in *Marathi* by Rajeshwari Pandharipande (Routledge, 1997, 640p, \$145.00).

*Ethnic conflict: commerce, culture, and the contact hypothesis* by H.D. Forbes (Yale University Press, 1997, 291p, \$30.00) is a critique of the notion that increased contact between ethnic groups tends to undermine negative stereotypes and reduce prejudice.

*Asians in America: the peoples of East, Southeast, and South Asia in American life and culture* edited by Franklin Ng (Garland, 1997, 6 vols., \$450) provides stories, documentation and facts about the fastest growing immigrant population in North America.

Over a billion people are immediately affected by changes in the environment related to the world's oceans. Read about some of the latest challenges in *Coastal waters of the world: trends, threats, and strategies* by Don Hinrichsen (Island Press, 1997, 420p, \$60.00).

*Government policies and ethnic relations in Asia and the Pacific* edited by Michael E. Brown and Sumit Ganguly (MIT Press, 1997, 550p, \$25.00) examines the important role that governments play in the sometimes volatile relationship between peoples.

In Europe, a similar study uncovers a virtual caldron of ethnic tension. See editor Hans-Rudolf Wicker's *Rethinking nationalism and ethnicity: the struggle for meaning and order in Europe* (Berg, 1997, \$49.50).

The role of women in Islam continues to attract significant academic attention. A new study is *Organizing women: formal and informal women's groups in the Middle East* edited by Dawn Chatty and Annika Rabo (Berg, 1997, \$45.00).

How do peoples in diaspora form and maintain cultural unity? Nikos Papastergiadis explores this topic in *Dialogues in the diaspora: essays and conversations on cultural identity* (Rivers Oram Press, 1997, \$50.00).

*The ethnicity reader* edited by Montserrat Guibernau and John Rex (Blackwell, 1997, 336p, \$24.95pb) offers readings in sociology, politics, international relations, and race relations as they relate to the peoples of the world.

Another perspective on religious and ethnic tensions is offered in Raymond L. M. Lee and Susan E. Ackerman's *Sacred tensions: modernity and religious transformation in Malaysia* (University of South Carolina Press, 1997, \$29.95).

*The Persian Gulf at the millennium: essays in politics, economy, security, and religion* edited by Gary G. Sick and Lawrence G. Potter (St. Martin's Press, 1997, 384p, \$49.95) offers a broad-based evaluation of this significant World A region.

For one of the most up-to-date and comprehensive bibliographies ever produced on bilingualism, and 220 profiles of languages in every country of the world see the new *Encyclopedia of bilingual education and bilingualism* by Colin Baker and Sylvia Prys Jones (Taylor and Francis, 1997, 750p, \$150.00).

How should the state interact with religions within its borders? Bette Novit Evans explores this topic in the United States of America in *Interpreting the free exercise of religion: the constitution and American pluralism* (University of North Carolina Press, 1998, \$17.95pb).

The man who ruled more of the earth's surface than any individual in human history is profiled in *Genghis Khan: the history of the world conqueror* by Ata-Malik Juvaini translated and edited by J.A. Boyle (University of Washington Press, 1997, 780p, \$40.00).

Editors Daniel Chirot and Anthony Reid illustrate how immigrant peoples often exert more influence on history than is often credited to them in *Essential outsiders: Chinese and Jews in the modern transformation of Southeast Asia and Central Europe* (University of Washington Press, 1997, 368p, \$25.00).

Kurt Jonassohn wants to better understand genocidal events in order to prevent them from happening. His findings are presented with the help of Karin Solveig Bjornson in *Genocide and gross human rights violations* (Transaction, 1997, \$29.95).

Bernard Lang paints with broad brush strokes in *Sacred games: a history of Christian worship* (Yale University Press, 1997, \$40.00).

One of the most accessible overviews of the world's religions is Martin Palmer, Joanne O'Brien, and Elizabeth Breuille's *Religions of the world* (Facts on File, 1997, 160p, \$29.95).

*Muslim women throughout the world: a bibliography* by Michelle Kimball and Barbara R. von Schlegell (Lynne Rienner, 1997, \$75.00) is an authoritative work on this crucial subject for World A advocates.

What role will Islam play in the future of Algeria? Michael Willis provides insights into this question in *The Islamist challenge in Algeria: a political history* (New York University Press, 1997, \$34.95).

Though Hong Kong is changing, one will gain great insight into the life of this great city in *Hong Kong: the anthropology of a Chinese metropolis* edited by Grant Evans and Maria Tam Sui-Mi (University of Hawaii Press, 1997, 335p, \$35). Another work, *Hong Kong: the road to 1997* by Roger Buckley (Cambridge University Press, 1997, 256p, \$16.95pb) offers a history of the island(s) from 1945.

# New Trends

## ■ Global mobility based on income and geography

A new study by Andreas Schafer and David Victor, published in the October 1997 issue of *Scientific American*, reveals new trends which will have a direct impact on World A and B and efforts to evangelize them.

The study begins by asking questions about how people will travel in the future, the modes of transportation they will use, and the locations where traffic will be most intense. To answer them, Schafer & Victor surveyed four principal motorized modes of transport (trains, buses, automobiles, and high-speed transport such as aircraft and trains) for 11 geographic regions for the years 1960-1990, compiling a database used to generate a scenario of passenger travel through the year 2050. Their results have strategic implications for those concerned with evangelizing Worlds A and B.

First, they found that traffic volume grows in relationship to personal income. This confirmed an old theory that humans devote a roughly predictable fraction of their monthly expenditures to transportation. This fraction remains predictable despite the fluctuations in the availability of energy (remaining constant, for example, throughout the oil-shocks of the 1970s).

The daily share of time devoted to travel averages between 1 and 1.5 hours per person per day. However, the survey found that as income rises, the share does not change—instead, people use a different, faster mode of transportation. People have a need to go further, but they do not desire to spend more time doing it. The income-to-travel types breaks down as:

To \$5,000 per capita    buses, low-speed trains  
 \$5,000-\$10,000        automobiles  
 \$10,000+                aircraft, high-speed trains

The conclusions for 2050:

*North America.* A sharp decline in railroads, a slow decline in traffic volume by buses and automobiles, and an increase in high-speed transport.

*Europe.* A decline in railways, levelling off in traffic volume by buses and automobiles, and a sharp increase in high-speed transport.

*Central Asia.* Growth in buses for the short-term future, followed by a slow decline from 2025-2050, continual increase in the use of automobiles, and continued decline in use of railways.

*Asia.* Slow increase in use of automobiles, more general increase in use of high-speed transport and public transport due to cramped conditions and inefficiencies in automotive transport.

*Africa & developing world.* Short-term increase in buses and automobiles, continued use of public transport and railways.

These projections are important to missions strategists. Since it is easier to evangelize World A and B individuals in a World B or C country than in their home countries, any

easing of traffic availability between a World C country and a World A or B country is good news. Further, from the conclusions of this report it is possible to infer some strategic locations for evangelistic energies in the next century of missions:

*Africa.* There is a growing middle class acquiring automobiles. Some of these will feature car radios and cassette decks which can receive radio broadcasting and audio copies of the "Jesus" Film. Equally, bus transit points and railway stations will remain places where evangelism may be fruitful.

*Asia.* Subways, railways and bus stations will be good areas to explore for evangelistic ministries.

*North Africa.* There will be continuing and expanded business between North Africa and southern Europe, especially by people in search of work. This link will continue to be extremely valuable for evangelistic energies directed at North Africans. Arab World Ministries and related missions spend a good deal of their time doing exactly this.

## ■ Refugees unwelcome

One ministry that has proven particularly fruitful in past years is ministry to refugees. Workers in refugee camps have been able to evangelize people who otherwise would be unreachable—Somalis and Afghans being two recent examples.

Unfortunately this ministry option may not be as useful in the future. In 1997, the world total of international refugees (people from one country who are refugees in another) declined to a 7-year low of 15 million; however, the number of internally displaced grew to an estimated 30 million. The reason behind this trend was given in Amnesty International's 1997 annual report, which confirmed that fewer countries than ever before are now willing to accept refugees.

Many countries have introduced laws designed to deny asylum, and others have simply closed their borders. Developed countries host 15% of the world's refugees, but are determined to keep that share from growing. For example, some European nations have begun to deny asylum to thousands of Algerians fleeing violence in their land.

The result is that many millions of people—the internally displaced—are out of reach. Ministries to Afghani refugees in Pakistan, for example, may not be permitted to help those who are internally displaced within Afghanistan itself.

### World Evangelization Statistical Monitor

Below we examine the growth of world religions in Europe from 1900 to 2025, expressed as percentages of Europe's population.

	1900	1925	1950	1975	2000	2025
Christians	94.52%	87.00%	80.08%	73.71%	75.87%	77.90%
Non-religious	0.38%	1.25%	4.11%	13.51%	15.37%	13.18%
Muslims	2.31%	2.41%	2.51%	2.61%	4.43%	5.04%
Atheists	0.05%	0.28%	1.62%	9.19%	3.11%	2.31%
Others	0.27%	0.00%	0.00%	0.30%	0.61%	0.90%

Source: World Evangelization Database, 1997. *EURO PE*

# New Technologies

## ■ Year2000 bugs could affect mission agencies

Novell has announced that its Novell Netware 3.12, Intranetware 4.11 and Novell Netware 4.11 are incompatible with the Year2000. Their web site (<http://www.novell.com>) has some patches available for initial beta testing. This could be bad news for small mission agencies relying on older versions of Novell for their local-area networks—they may very well not be aware of Novell's incompatibility, since many of these networks are run part-time by earnest mission-concerned Christians who may or may not have a significant amount of Novell expertise.

## ■ But an even bigger concern is the new euro

Conversion to the new European currency could well be a bigger headache than the Year2000 nightmare. Missions that have bases in Europe should give considerable thought to how this conversion will affect their accounting systems.

If all goes according to plan, on January 1, 1999, the euro will become a wholesale currency used in bookkeeping and non-cash transactions. In 2002 euro bills and coins will be available. Six months later older currencies will be retired and the euro will be the only valid currency in such nations as Belgium, France and Germany.

Worse, from 1999-2002 agencies will have to be bilingual, able to use both currencies. The total global cost of preparing systems to handle the euro by some estimates may reach \$100 billion. The first milestone for this is just a little over a year away, and most companies are unfamiliar with the issue.

Some corporations running large accounting applications will have fixes automatically sent to them by the software provider. Others with smaller applications won't be so lucky. This is an issue everyone needs to watch and develop a strategy to deal with.

## ■ A new approach to computer viruses

As with most worldwide problems, computer viruses have been the subject of Internet scares, Hollywood movies, and television sitcoms. There more than 10,000 strains of computer viruses, with programmers generating an average of 6 new viruses per day. Several Christian networks have suffered attacks from viruses which have resulted in hundreds of thousands of dollars of lost time and data. Unfortunately they have not received much scientific study.

Scientists are working on developing more efficient "virus-killers." By collecting samples of computer viruses, they have been able to derive family signatures, and to generalize about three stages of viruses (*Scientific American*, 10/97). The "file-corrupting virus," was virtually wiped out by the advent of Windows 3.1, since any corruption typically led to a crash and a re-install of the software, thus eliminating the virus. Boot-sector modifying viruses were all but eliminated with the advent of Windows 95, which warns the user if the bootsector has been modified. We are now in the "macro-virus" stage, where documents (like Microsoft Word or Excel files) contain self-executing macros which can cause damage. These have a greater chance of causing damage since newer programs can share files between different platforms (thus a virus can now slip from an IBM PC to an Apple Macintosh).

The best development from this study is a new "digital immune system" for computers. This system, now in development by IBM, Symantec and McAfee Associates, will enable a computer to utilize artificial intelligence to lure a virus into activity, analyze it, and develop a cure for killing it. This next generation technology, if successful, may well represent a far-reaching solution to the problem of viruses.

## ■ On the social impact of the New Testament mission force

"Considering the paucity of their numbers and the meagerness of their resources, the primitive Christians did more for the amelioration of human suffering than any succeeding generation of believers."

—J. Herbert Kane, *A Global View of Missions*, 1973

# AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA

# AD 2025 GLOBAL MONITOR



Area in black above = World A,  
the unevangelized world



*A bimonthly trends newsletter measuring the progress of  
world evangelization into the 21st century*

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September/October 1997

## New Commentary

### ■ World religions in Latin America, 1900-2025

Latin America is defined by the United Nations to include everything south of the United States. The largest religion by far in this area is Christianity, a testament to more than 6 centuries of constant and thorough evangelism.

Unfortunately, despite the wealth of Christian resources to be found in this region, Christianity is somewhat stagnant and experiencing a slow decline. From 95% in 1900, total Christians has dropped to 93% in 1995 and will likely continue its decline, falling to 91% by 2025.

A key reason is the lack of overall involvement of Christians in the church. In 1900, just 3.7% of all Latin American Christians participated in evangelism and mission. By 1975 this number had just barely doubled to 7.3%. Fortunately at this point it has begun to pick up speed, due in part to the massive impact of the Pentecostal renewal. Pentecostals have risen from just 1.5% in 1975 to 14.9% in 2000, a stunning and sweeping increase. This in turn has triggered a doubling of Great Commission Christians in just 25 years, from 7.3% in 1975 to 13.8% in 2000.

Most of the losses from Christianity have gone to the non-religious, which increased from less than 1% in 1900 to 2.1% in 1975, and will likely continue toward 4.3% in 2025. Atheists likewise are on the increase, growing from 0% in 1900 to 0.6% in 2025.

At the same time, non-Christian religions are on the increase, though not quite as rapidly. Spiritists, long a problem in Latin America, grew from 0.4% in 1900 to 1.6% in 1975. They are projected to continue their increase to 2.3% in 2000, but peak there and remain stagnant.

Mainline religions are as slow in growth as Christianity is in decline. Muslims were measured at 0.1% in 1900, and they had reached 0.2% by 1975 and are likely to reach 0.4% by 2025. Jews, likewise, have grown from 0% in 1900 to just 0.3% in 1975, and have begun a slow decline that will leave them at 0.2% in 2025. Baha'is, like Muslims, are slowly increasing, while Hindus are declining.

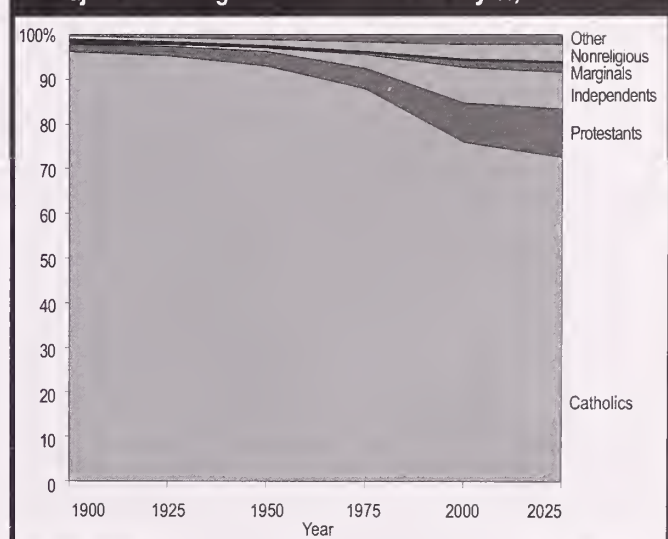
In light of these non-Christian advances, it is notable that one religious bloc has suffered tremendous losses.

Ethnoreligionists (followers of local tribal religions) have declined from 3.5% in 1900 to 0.4% in 1975, and will likely continue to decline throughout the next century.

It is perhaps in the light of Christianity's decline that many Christians, particularly Protestants, are coming together to forge a new evangelistic force to blanket Latin America. Unfortunately, there is really only one place for Protestants to gain significant new members—from Catholics. The same could be said for the Catholic church. The confrontation between the two traditions is likely to be every bit as difficult as that between Christianity and Islam in the Middle East.

However, there is a second and better scenario: one in which the current Pentecostal/Charismatic revival becomes the unifier and reconciler of the two churches. The Pentecostal/Charismatic renewal in Latin America has been well documented and is receiving significant world-wide attention. Already most of the world's Charismatics are located in Latin America, specifically among Brazil's Catholic community. It is noteworthy that this renewal is of more than surface quality, bringing about a deep reconciliation and purification of the Latin American church which will be the final and perhaps best answer to the decline of Christendom in the region.

Major world religions in Latin America by %, 1900-2025



## New Events

### ■ Turkmenistan makes Protestant churches 'illegal'

Government authorities in Turkmenistan are cracking down on Protestant churches within the country. A presidential decree requires a minimum of 500 adult members to be registered as a church; only the Russian Orthodox Church has been able to maintain its official status (*Compass Direct*). These sorts of events are the inevitable response from hostile governments and countries to the past few years' surge of evangelistic energy in World A. Missions and missionaries will have to continue to develop new and creative ways to surmount these barriers.

## New Analysis

In *A history of Christian missions* (Baltimore: Penguin Books, 1964), Stephen Neill offered the following analysis of the trends of church growth during its early spread in Europe:

"The record in place after place tends to be much the same. The first bishop is martyred by the savage tribes; his blood then appropriately forms the seed of the Church. Initial successes are followed by pagan reactions; but the Church comes in again under the aegis of deeply converted rulers, with whom on or more outstanding bishops are able to work in harmony. The initial Christianity is inevitably very superficial; but this is in each case followed by a long period of building, in which the faith becomes part of the inheritance of the people. Political alliances, frequently cemented by marriages, form a large part of the picture; and as in the cases of Clovis and of Ethelbert of Kent, the influence of Christian queens seems to have played a notable part in the work of conversion."

This analysis appears to be holding true even today. Examining 20th-century China as a case study, we find that the first Christians and much of the initial Christian leadership suffered arrest, persecution and martyrdom. The church as a whole was suppressed following the Communist revolution of 1950. Enormous recent advances have been made as a result of indigenous Chinese ministries, and have been followed by reactions from the government.

However, the real struggle is to reach and train the next generation of Chinese leaders with Christian principles. It is possible that as they come to power, China will open more and further evangelism will be allowed, especially by outstanding Christian leaders who understand how to work in harmony with the existing system.

Even now Christianity in China is known to have certain superficial aspects to it. However, many ministries now working in China are laboring principally on issues of training and discipleship. Interestingly enough, young Chinese teenage girls have been among the leading evangelists—just as were the queens of pagan kings of old.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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# New Documentation

## “Evangelize!”—Part 2

In this issue we continue our ongoing series examining the meanings of the word “evangelize.” This series originated in our book, *Evangelize!* published by New Hope Press.

The noun *euangelion* occurs 76 times in the Greek New Testament, in 17 of its 27 books: Matthew, Mark, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Philemon, 1 Peter, and Revelation. It does not appear in Luke, John, Titus, Hebrews, James, 2 Peter, John’s Epistles or Jude. It is always translated in the Authorized or King James Version of the Holy Bible, and in the Revised Standard Version, as “the gospel”. In the New English Bible it is translated “the good news” (as in Acts 14:7) and in that other major English translation, the Good News Bible, it is capitalized as “Good News”.

What in fact was and is the good news? The classic discussion of this is C.H. Dodd’s *The Apostolic preaching and its developments* (1936). *The translator’s New Testament* summarizes Dodd’s conclusions as follows. The kerygma (apostolic preaching) was: “The age of fulfillment has dawned; this has taken place through the life, death and resurrection of Jesus; Jesus, as Messiah, has been exalted to God’s right hand; the Holy Spirit in the Church is the evidence of Christ’s power and presence; Christ will return and bring in the New Age; therefore repent, receive forgiveness and the Holy Spirit and the promise of salvation.”

### Evangelist

Another related Greek word is *euangelistes*, which began as a title of pagan Greek priests. It occurs 3 times only in the New Testament, in Acts 21:8 and Ephesians 4:11 (both translated in English as “evangelist”) and 2 Timothy 4:5 (“a preacher of the Good News”, GNB/TEV).

### Occurrences of euangelizo

We come now to the usage of our major word, *euangelizo* or *euangelizesthai*, which for the moment we are transliterating as the English word “evangelize.” It occurs 56 times in the Greek New Testament, in 12 of its 27 books: Matthew, Luke, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, 1 Thessalonians, Hebrews, 1 Peter and Revelation. It is found once in Matthew’s Gospel, 10 times in Luke’s Gospel, 16 times in Acts, 22 times in Pauline Epistles, 5 times in 2 other Epistles, and twice in Revelation.

It is therefore predominantly a word developed by Luke and Paul to explain the mission and message of Jesus. For Paul, this Greek term “embraces the whole work of Jesus”; for Luke, it “has almost become a technical term for proclamation.” In essence, its meaning in the New Testament writings is simply “to offer or communicate good news, with whatever result.” As *The translator’s New Testament* puts it, “The fundamental idea is the telling of news to people who have not heard it before (evangelization).”

### Who “evangelizes”?

Examination of the subjects of the 56 occurrences of the verb *euangelizo* shows that the persons who “evangelize” fall into 9 categories. In chronological order of appearance on the New Testament scene, with, in parentheses, the total occurrences of each, they are as follows:

1. Jesus (9 occurrences; 7 in the Gospels, also Ephesians 2:17, 1 Peter 4:6).
2. The archangel Gabriel (twice; Luke 1:19 and 2:10).
3. John the Baptist (once; Luke 3:18).
4. The Twelve (once; Luke 9:6).
5. The post-Pentecost church collectively, the believers (6 occurrences; 4 in Acts, twice in Romans 10:15).
6. Individual believers in the church (20 occurrences; Philip 3 times in Acts 8, Paul 15, Timothy 1, and 1 other).
7. Missionary pairs or teams of Apostles in the church (11 occurrences; Peter & John, Paul & Barnabas, et alii).
8. God (4 occurrences; Acts 10:36, Hebrews 4:2, 4:6, Revelation 10:7).
9. An angel (twice; Galatians 1:8, Revelation 14:6).

Of these 56 occurrences, 17 (or 30%) refer to, or may be presumed to refer to, pre-Resurrection occasions or periods (before the Resurrection of Christ); while 39 (or 70%) refer to post-Pentecost occasions or periods. Of the 56, therefore, 17 (30%) have as subject God, Jesus, or God’s immediate supernatural messengers, the angels; while 39 have as subjects the Church of sinful men, human believers. Stating this latter sentence in another way, 39 refer to ecclesiastical activity (human activity on the part of believers in Christ), while 17 refer to divine activity (divine initiatives on the part of God or Jesus, including 9 occurrences referring to the human activities of Jesus as the Son of Man) that are or were nothing to do with direct ecclesiastical or believers’ initiatives or activity.

We conclude that before the Resurrection of Christ, “to evangelize” was largely (though not exclusively) used of divine evangelistic or evangelizing activity, while after Pentecost it became largely (though not exclusively) used of

*continued page 4*

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human, ecclesiastical evangelistic activity, with this latter forming the bulk of all 56 occurrences in the New Testament.

### The Holy Spirit and "evangelizing"

In 9 occurrences of *euangelizo*, the verb is used in the context of activity on the part of the Holy Spirit. When Jesus began his ministry, he quoted Isaiah 61:1-2, "The Spirit of the Lord is upon me, because he has chosen me to bring Good News (*euangelizein*) to the poor." In Acts 8:39-40 we read, "The Spirit of the Lord took Philip away . . . and he preached the Good News in every town." In 1 Peter 1:12, "The prophets spoke about those things which you have now heard from the messengers who announced the Good News (*euangelizein*) by the power of the Holy Spirit sent from heaven."

We can say therefore that, in the New Testament, *euangelizein* is only possible when the Holy Spirit is at work, in action, and in control.

### *Euangelizo* in 2 Gospels

Our eventual purpose in studying this biblical usage of the Greek word is to obtain help in determining what the English word "evangelize" and its cognates mean today, how they should correctly be used, and how they can then be quantified in order to assist the Christian world to assess its progress in obedience to its Lord.

The first 11 usages of the word in the New Testament occur in Matthew's and Luke's Gospels. There they refer to the earthly activity and ministry of Jesus, the Son of God, in proclaiming his own good news that "The Kingdom of God has arrived." These usages are unique to the pre-Resurrection ministry of Jesus and do not refer directly to the activity of Christians after that ministry. After Jesus' Resurrection, the new gospel proclaimed by the Apostles became "God has raised Christ from the dead", and *euangelizesthai*—to evangelize—became a major work of the newborn Church.

An important point, which by the 20th century AD was to assume significant proportions, concerns how all-inclusive the verb *euangelizo* was during the ministry of Jesus. Certainly its main meaning was "proclaim the good news". But already we find hints that its full meaning was intended to be very much more wide-ranging and all-inclusive. Thus in 1933 G. Friedrich had written of the ministry of Jesus, "His manifestation, not merely of His preaching but His whole work, is described in terms of *euangelizesthai*."

In our next issue, we will examine the use of *euangelizo* in the Acts of the Apostles.

## New Chronology

### ■ A missed opportunity

The Church Missionary Society in Britain established its mission to Iran in 1875 in the city of Isfahan. By 1970, it represented a minority of some 2,000 Christians with 6 Iranian and 5 expatriate clergy. Their principle mode of witness was through medical and educational work. The diocese of Iran, supported by CMS, operated two hospitals—one at Isfahan, and one at Shiraz—as well as a children's hostel and a school for the blind (at Isfahan). By 1970 Anglican missionaries in Iran numbered 34, including 7 from Australia. Inevitably, these times of high energy did not last. Although the missionaries were barely tolerated under the Shah, after the revolution they were all expelled. By 1995 although the hospital continues in Isfahan under the control of the Episcopal Church of Iran, the hospital in Shiraz had been shut down.

This would be just another story of accomplishments cut short by a hostile government if it were not for the one tragic footnote to the story: Even though a Christian hospital was maintained in Shiraz, there was no outreach to the peoples in the nearby mountains—the Bakhtiari, Luri, and Qashqa'i—now among the least evangelized megapeoples in the world.

What caused this failure? The government of Iran would have made it extremely difficult to go into the tribal areas. Yet, even if permission had been granted, it is doubtful the mission had enough resources and manpower in place to care both for the urban residents of Shiraz, and for those in surrounding rural areas—the fault of Christians who did not provide sufficient resources.

In the meantime, since the expulsion of mission workers from Iran, the Qashqa'i have become a numerous and politically powerful tribe—badly treated by the revolution but now making the best of their lot. New efforts are being made to reach them with the Gospel. It is to be hoped that we learn from the mistakes in the past, in order to bring them the precious gift of the Good News soon.

## New People Profile

The purpose of the new people profile in each issue of the *Monitor* is not so much to provide information as to focus on the question: what must we Christians do about this situation? Evangelistically speaking, the situation of the Hani of China has not changed much since 1950. Who will act on this injustice?

## Resource Catalog

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# The Hani of China

**Location.** The Hani live in the southern part of the Yunnan province in the southwest corner of China. Most live on hillside farms with terraces that have built-in catch basins to slow the mountain runoff from washing the crops away.

**History.** The Hani are a non-Chinese people first known in the Yuan Dynasty (1271-1368). Theirs was a peasant society which later developed into a feudal landlord system, lasting from 1368 to 1949. In 1917 the Hani joined neighboring groups (Yi, Miao and Dai) in a revolt to overthrow the landlords and their feudal system. The revolt was unsuccessful, but their loss led to their support of the Communist Party which overthrew the Chinese government in 1949. Until recently the Hani have been isolated due to their lack of access to roads, railways and electricity.

**Identity.** The Hani wear clothing of homespun dark blue cloth. Men wear pants and front-buttoned jackets along with a black or white turban. Women wear skirts, rounded caps, earrings and necklaces. Married and unmarried women are distinguished by different hairstyles.

**Language.** Because of their isolation from the world and little felt need for outside contacts, the Hani had no written language until the Chinese government developed it in 1957. Before a written language was developed, the Hani kept records by notching sticks. Hani is part of the larger Tibeto-Burman group of languages.

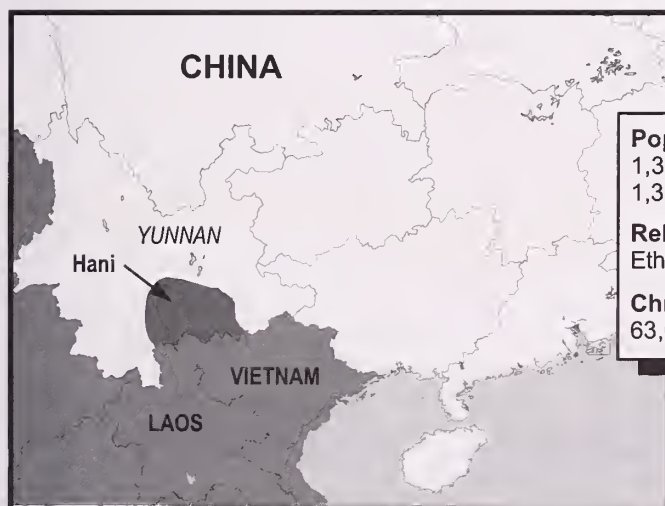
**Political situation.** Honghe Hani-Yi Autonomous Prefecture was established in 1957. The government has developed, and is continuing to develop, a hydroelectric industry to serve the area. With electricity available, development of industry using the area's natural resources may become a reality. The Hani may be facing rapid changes as Yunnan seeks to broaden its industry and trade into Southeast Asia.

**Customs.** In the winter when farm work is not required, boys prepare food and a place to stay for girls in the neighboring village who come to sing and dance. This activity lasts two or three days. Girls host the boys at their next meeting. This hospitality sets the Hani apart from other Chinese. Moon festivals also are held during the sixth and tenth months.



**Religion.** The Hani are polytheists who worship gods of heaven, earth and village, plus their own personal gods. The Hani are afraid of evil spirits and disease.

**Christianity.** Some 63,640 Hani are Christians. With no Bible, radio broadcasts or missionaries in their midst, the Hani have little opportunity to hear the gospel of Jesus Christ.



## Hani overview

*Status of evangelization (awareness of Christianity, Christ and the gospel)*

**Population**  
1,325,800 (mid-1995)  
1,386,900 (mid-2000)

**Religion**  
Ethnic religionists 95.2%

**Christians**  
63,640

Worlds:



A = unevangelized non-Christians  
B = evangelized non-Christians  
C = Christians

## People's Republic of China

### DEMOGRAPHY

Population: 1,201,000,000 (1995);  
1,276,415,000 (2000)  
Major languages: Chinese (Mandarin, numerous other dialects), English, Tibetan, Uighur, Mongolian, Manchu  
Official languages: Mandarin Chinese  
Capital: Peking (Beijing) 9,770,000  
Other cities: Shanghai 13,376,000;  
Tianjin 8,766,000  
Megametro dwellers: 10.0%  
Metro dwellers: 18.0%  
Urban dwellers: 30.3%  
Birth rate: 1.73% p.a.  
Death rate: 0.71% p.a.  
Doubling time: 48 years  
Life expectancy at birth: male 66.7,  
female 70.4

### RELIGION

Profession: Nonreligious 59.2%,  
Chinese folk-religionists 20.1%,  
atheists 6.0%  
Percent unevangelized: 44%  
Major denominations: Catholic Ch in  
China, Three-Self Reform  
Movement, house churches  
Christian workers: 50,000  
Christian service agencies: 200

### HEALTH

Infant mortality: 38 per 1,000 births  
Blind: 2,514,000  
Deaf: 67,000,000  
Leprosy sufferers: 2,865,000

### EDUCATION

Adult literacy: 35%

## Enumerating the Hani of China

Countries where present: China  
People names: Hani (Uni, Ouni)  
Language: Hani  
Autoglossonym (what they call their language): hani (woni, ho, haw)  
Population: 1,255,500 (1990);  
1,325,800 (1995); 1,386,900 (2000)  
Political location: Yunnan  
Chief cities: Kunming  
Religious profession: Polytheists  
95.2%; Christian 4%

Christians (baptized church members):  
63,640  
Scriptures: none  
"Jesus" Film: none  
Christian broadcasting: none  
Missions working among them: none  
Persons evangelized: 371,200  
by internal sources: 145,800  
by external sources: 225,400  
Persons unevangelized: 954,600  
Ratio of unevangelized to  
Christians: 15:1

# New Books

## ■ Recent titles with bearing on our monitoring purpose

The principal forms of government that have existed on this planet since the beginning are the subject of *The history of government from the earliest times* by S.E. Finer (Oxford University Press, 1997, 1,176p, 3 vols., \$175.00).

Several new volumes of the important series *An expanding world: the European impact on world history, 1450-1800* (General editor A.J.R. Russell-Wood, Ashgate Variorum) have been recently published including *Christianity and missions, 1450-1800* edited by J.S. Cummins (1997, 350p, \$124.95).

A reporter, Jonathan C. Randal, who has spent 30 years trying to understand the situation of one of World A's most intractable problems, the Kurds, describes his pilgrimage and theirs in *After such knowledge, what forgiveness? My encounters with Kurdistan* (Farrar, Straus, & Giroux, 1997, 356p, \$25.00).

*From federation to communion: the history of the Lutheran World Federation* by Jens Holger Schjorring, Prasanna Kumari, and Norman A. Hjelm (Fortress Press, 1997, 576p, \$39.00) tells the story of the LWF founded in 1947 by representatives of 47 Lutheran churches—today numbering 122 member churches from all around the world.

For a fascinating update on development in human societies see editor Hubert Campfens' *Community development around the world: practice, theory, research, training* (University of Toronto Press, 1997, 482p, \$24.95pb).

*Choice* calls Simon Collier and William F. Sater's *A history of Chile, 1808-1994* (Cambridge University Press, 1996, 427p, \$59.95) the "best general history of modern Chile available in any language."

*Life in 2030: exploring a sustainable future for Canada* by John B. Robinson, et al (University of British Columbia Press, 1996, 168p, \$25.95pb) is a report from The Sustainable Society Project and describes the ideal Canadian society from the point of view of AD 2030.

The new *Encyclopedia of religion and society* edited by William H. Swatos, Jr. (AltaMira Press, 1997, 800p, \$124.95) covers world religions, religious perspectives on political and social issues, and religious leaders from around the world.

*Living on the move: Bhotiyas of the Kumaon Himalaya* by Vineeta Hoon (AltaMira Press, 1996, 256p, \$34.95) examines the identity and culture of this important nomadic World A people in the Indian subcontinent.

*Interpretive ethnography: ethnographic practices for the 21st century* by Norman K. Denzin (Sage, 1996, 352p, \$26.95pb) examines the impact of multinationalism and postmodernity on ethnographic writing.

*Understanding statistics: an introduction for the social sciences* by Daniel B. Wright (Sage, 1996, 238p, \$22.95pb) describes the most popular statistical techniques, explaining their basic principles and showing how to use them.

*Data collection and analysis* edited by Roger Sapsford and Victor Jupp (Sage, 1997, 384p, \$28.95pb) covers both quantitative and qualitative approaches to data collection. An exercise is developed throughout the book that helps readers through the process of planning a research project.

*Graphing statistics and data: creating better charts* by the Swedish team of Anders Wallgren, Britt Wallgren, Rolf Persson, Ulf Jorner and Jan-Aage Haaland (Sage, 1996, 94p, \$17.95pb) uses numerous examples from real data as the basis for maps and charts.

*Money: who has how much and why* by Andrew Hacker (Scribner, 1997, 254p, \$25.00) examines the question of distribution of wealth in the United States. Among facts highlighted: 68,000 people make over \$1 million a year.

*Religion, ethnicity, and self-identity: nations in turmoil* edited by Martin E. Marty and R. Scott Appleby (University Press of New

England, 1997, 160p, \$25) is a collection of essays on the clashing of ethnic and religious identities in India, Central Asia, the Middle East, and the Balkans.

*Population, poverty, and politics in Middle East cities* edited by Michael E. Bonine (University Press of Florida, 1997, 361p, \$49.95) is a collection of essays by geographers, anthropologists, and other scholars on World A and B cities in Egypt, Iran, Jordan, Oman, Sudan, Tunisia, Turkey, and Yemen.

*Allah in the West* by Gilles Kepel, a French sociologist, (Stanford University Press, 1997, 273p, \$39.50) is an analysis of Islamic fundamentalist trends in Europe and the USA. Similar, but using anecdote and impressions instead of data, is British journalist Adam Lebor's *A heart turned East* (Little, Brown, 1997, 256p, \$30.00).

*Houses of God: region, religion, and architecture in the United States* by Peter W. Williams (University of Illinois Press, 1997, 344p, \$34.95) focuses on how Americans have used religious architecture to reflect their culture, beliefs, and historical times.

*Frontier nomads of Iran: a political and social history of the Shahsevan* by Richard Tapper (Cambridge University Press, 1997, 440p, \$69.95) traces the history of one of Iran's major nomadic peoples—a prime World A target.

Ten theologians look at recent martyrdoms and ask "What is it that people die and systems kill for?" Their essays are published as *Twentieth century martyrdom* edited by Andrew Chandler (Cassell, 1998, 256p, \$29.95).

*New religious movements* by George Chryssides examines the teachings and practices of a wide variety of new religious groups including the Unification Church, the Jesus Army, Krishna Consciousness, Sai Baba, Soka Gakkai, and Baha'i.

*Japan's minorities: the illusion of homogeneity* edited by Michael Wiener (Routledge, 1997, 251p, \$18.95) examines Japan from the standpoint of cultural diversity.

*The illustrated Jesus through the centuries* by Jaroslav Pelikan (Yale University, 1997, 50 b/w + 150 color illustrations) introduces Jesus through the pen and brush of 20 centuries of Christians and admirers of Jesus. Pelikan also wrote *Mary through the centuries: her place in the history of culture* (Yale 1996).

*The two Koreas: a contemporary history* by Don Oberdorfer (Addison-Wesley, 1997, 472p, \$30.00) recounts many little-known facts from the last 25 years of this important region's history.

"An innumerate citizen today is as vulnerable as the illiterate peasant of Gutenberg's time." *Why numbers count: quantitative literacy for tomorrow's America* edited by Lynn Arthur Steen (College Board, 1997, \$19.95 pb, order off the web from <http://www.collegeboard.org>) asks the question "What will we all need to know and be able to do to compete in tomorrow's world?"

*Shamans and elders: experience, knowledge, and power among the Daur Mongols* by Caroline Humphrey with Urgunge Onon (Oxford University Press, 1996, 396p, \$24.95pb) describes the shamanistic worldview of these descendants of the warrior protectors of Manchu China.

*Tournaments of value: sociability and hierarchy in a Yemeni town* by Anne Meneley (Toronto, 1996, 216p, \$18.95pb) demonstrates that the lives of Middle Eastern women differ greatly from small town to large city.

*Power, politics, and Pentecostals in Latin America* edited by Edward L. Cleary and Hannah W. Stewart-Gambino (Westview, 1997, 261p, \$19.95pb) is a collection of essays on party politics, interchurch relations, and the complexities of changing women's roles in the region.

*Women and fundamentalism: Islam and Christianity* by Shahin Gerami (Garland, 1996, 178p, \$29.00) is a comparative study of women in Iran and the USA—where both are impacted by fundamentalism in their respective religious systems.

# New Plans

## ■ Agenda 21: a failing plan yields answers for missions

In 1989, the United Nations General Assembly called for a global meeting to devise integrated strategies that would halt and reverse the negative impact of human behavior on the physical environment, and promote environmentally sustainable economic development in all countries.

On June 3-14, 1992, the United Nations conference on Environment and Development (known popularly as "Earth Summit") met at Rio de Janeiro, Brazil. The outcome of that meeting was a program for sustainable development worldwide, the Rio Declaration on Environment and Development, and the statement of principles for the sustainable management of forests, known collectively as Agenda 21 and formally agreed to and adopted by the 178 governments participating.

Today the plan is floundering, and the reasons are simple: although many governments wanted eagerly to be *seen* as saving the Earth back in 1992, few wanted to actually *pay the cost*. For example, in 1992 rich countries agreed that, by 2000, their emissions of climate-changing greenhouse gases, particularly carbon dioxide, would be *no higher* than in 1990: in other words, they would at least reduce the growth rate to zero. It was a modest, conservative pledge—and one already broken, as this short catalogue indicates:

### 10 worst carbon dioxide emissions, m tonnes.

Country	1990	2000	Change
1. Turkey	138	238	72%
2. Finland	54	69	28%
3. Spain	217	273	26%
4. Portugal	42	53	26%
5. Australia	265	328	24%
6. Greece	73	89	22%
7. Ireland	33	38	15%
8. Canada	432	492	14%
9. New Zealand	25	28	12%
10. United States	4,895	5,449	11%

Likewise, mission strategists who want to see the world evangelized have set for themselves great goals—and failed to reach their targets. Christians must learn a lesson from Agenda 21: until those rich in resources are brought to the point that they are willing and committed to sharing their resources, the lot of those poor in resources will never be improved. This has been proven true in two case instances—the environment, and world missions.

Today, the Christian world is rich in evangelistic resources, but it *seems Christians are loathe to share these with the 1.1 billion who have never heard the Gospel*. Thus it is that while *1.9 billion professing Christians hijack, commandeer, or consume 95% of the world's Christian resources, the 1.1 billion receive less than 1%*. Until we, like those concerned with the environment, persuade the resource-rich to share with the resource-poor, the unevangelized will continue in their plight, doomed by Christian indifference.

## ■ A web site for every church by the year 2000

The "Houses of Worship" project began in early 1996 with the goal of providing every church in the world (their estimate: 2 million congregations) with its own Web site on the Internet. The project is housed in a basement near the University of Pittsburgh (Pennsylvania, USA) and has a staff of about 20.

This project is built around the idea that an electronic backbone can support four Web pages per church for pastoral messages, church and youth activities, and services church needs. The project is currently planning to reach 330,000 churches in North America, and then proceed to circle the globe by the year 2000. HOW is supported by a \$5 million grant from the American Bible Society. The ABS sees this project as a way to accomplish their goal of getting Scriptures into the hands of people. The web pages are free. All that is required is an ISP (Internet Service Provider) and someone to edit the pages. HOW can be reached on the Internet at <http://www.housesofworship.net> (*AP news*, Oct 1997).

An important question to ask is "In what way does this global presence on the Internet assist the global evangelization movement?" In an increasingly connected world, web pages will play a key role in people's awareness of Christ, Christianity, and the gospel. However, much of World A is not "wired" and Internet strategies will have a limited reach. A comprehensive approach to their evangelization will include but not be dependent on the Internet.

## ■ Urban Asia as future mission

Today, the urban population of Asia is about 1.2 billion individuals (35% of the total population). Less than 30 years from now, in AD 2025, that number is expected to *double to over 2.5 billion* (52.4% of the total population). The vast majority of the world's new urbanites in the coming decades will be living in Asia in cities over one million in size (*Population and development review*, June 1997). *Most of these cities are less than 5% Christian*. Mission strategists need to be asking themselves, "What plans do we have to enter the great cities of Asia?" Most of these cities are gateways to World A peoples and represent strategic

### World Evangelization Statistical Monitor

Below we examine the growth of world religions in Latin America, expressed as percentages of its population.

	1900	1925	1950	1975	2000	2025
Christians	95.10	94.86	94.63	94.40	92.70	91.20
Nonreligious	0.60	0.91	1.38	2.10	3.20	4.30
Spiritists	0.40	0.63	1.01	1.60	2.30	2.30
Atheists	0.00	0.01	0.06	0.50	0.50	0.60
Muslims	0.10	0.13	0.16	0.20	0.30	0.40
Jews	0.00	0.01	0.04	0.30	0.20	0.20
Ethnoreligionists	3.50	1.70	0.82	0.40	0.20	0.20
Baha'is	0.00	0.00	0.02	0.10	0.20	0.30
Hindus	0.30	0.26	0.23	0.20	0.20	0.10
Buddhists	0.00	0.00	0.02	0.10	0.10	0.20
New-Religionists	0.00	0.00	0.02	0.10	0.10	0.20

# New Technologies

## ■ Distance education—the new trend

The Coalition for Christian Colleges and Universities predicts that Christian colleges may lose students and face a fight for their own survival if they do not embrace the technological challenges of the next century. 40% of CCCU schools are already planning to produce distance-learning courses for students in the 1997 academic year. The market is clear: a consortium of community colleges in Arizona offered 25 courses over the Internet in Fall 1997, with a beginning enrollment of 2,500 students.

A survey for the National Center for Education Statistics showed that 90% of all educational institutions with enrollments of 10,000 or more are expecting to offer distance-education courses, and more than 750,000 students were already enrolled in such courses in 1994-95, the majority through public community colleges. If Christian schools don't get on the bandwagon, they will likely lose students to those universities that offer the courses. (*Christianity Today*, 11/17/1997).

## ■ Limitations of the World Wide Web

Although thousands of denominations and religions have taken up residence on the World Wide Web, most are "preaching to the choir." Few visitors happen upon the pages by chance, and most have specific reasons for visiting the page—either in the course of research, or as one who is already a believer. Because Web pages cannot be "pushed" to individuals who have not first visited the site, Web pages cannot be active evangelizers.

It is probable that e-mail will be a better tool for evangelism, but it is doubtful that it will ever be seen as anything less than unsolicited "spam" messages by the Internet community. An evangelistic message is, by its very nature, typically unsolicited—the street preacher, the radio channel or television program happened on by chance, the

evangelist handing out tracts in the village, the knock on the door by an "Every Home" campaign worker.

A better approach for e-mail might be a discussion group which mirrors a "coffee-house" or "seeker's group," where Christians and non-Christians alike gather to examine Christianity. E-mail discussion groups are far more interactive, particularly when they are extremely large. Project Genesis, for example, is a collection of Jewish e-mail subscription lists boasting some 15,000 subscribers.

What neither the Web nor e-mail can do so far is to convert cyberspace into a place of virtual worship. An individual participating in a Christian discussion group is still a lone individual at his computer terminal. Perhaps in the not-too-distant future, videoconferencing will be the answer to this shortcoming.

## ■ Commitment to quality marks computer manufacturer

Mission agencies searching for a computer that just won't fail might want to take a look at Dell Computer Systems. Dell has continued to consistently win top awards from independent testing laboratories such as those sponsored by *PC World*. The systems come with all software pre-installed and tested, and further with a 3-year next-day-service guarantee. We haven't received reports on how Dell's portables hold up on the field, but when it is time to upgrade, many missions and charities have been choosing Dell over any other brand.

## ■ Literacy for the 21st Century

"An innumerate citizen today is as vulnerable as the illiterate peasant of Gutenberg's time."

—*Why numbers count*, 1997

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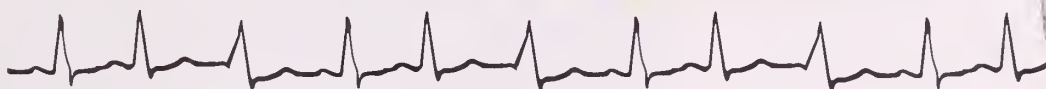
## AD 2025 Global Monitor

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# AD 2025 GLOBAL MONITOR



Area in black above = World A,  
the unevangelized world



*A bimonthly trends newsletter measuring the progress of  
world evangelization into the 21st century*

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November/December 1997

## NEW COMMENTARY

### ■ World religions in North America, 1900-2025

In this issue we continue our series by examining the rise and fall of world religions in North America, defined by the United Nations to include Bermuda, Canada, Greenland, St. Pierre & Miquelon and the United States. This region's population is growing at an average rate of 0.9%, adding 2.6 million people each year.

Christianity is the largest professed religion in the region, with 241 million members in AD 1990 growing to 262 million by the year 2000. However, its size hides its slow decline. Although it adds 2.2 million members through births to Christian households each year, it also loses 164,700 members through defections to other faiths. Its growth rate of 0.8% means it is losing its share of the total population.

Not all Christian traditions are in decline. Catholics are growing both through births and conversions, thus increasing their share of the population. Non-White indigenous churches, at 1.6% per year, are outstripping the population growth rate at a healthy margin, adding nearly half a million members through conversion alone. Marginal churches are growing at 1.7%, adding 94,000 yearly through conversion and the balance through birth. Unfortunately Protestants are in serious decline, losing 1 member through defection and 2 through deaths for every 2 gained through births.

There are some bright spots especially among the trans-tradition groupings. Evangelicals (part of traditional Evangelical denominations) are growing at 1.12%, adding 202,000 through conversion and 822,000 through births yearly. Pentecostals are the second-fastest growing bloc in Christendom, at 1.3% each year. Great Commission Christians (those interested in mission and evangelism) are growing at 1.06%, adding 123,000 members through conversion each year. Even so, they comprise just 25% of the population—far less than Christianity's total 85%.

Other faiths, meanwhile, are doing better than Christendom. Smaller religious blocs of course have a higher growth rate: 800,000 Baha'is (2.46%), 156,000 Spiritists (1.81%), 850,000 Chinese folk-religionists (1.11%), 740,000 New-Religionists (2.2%), and 520,000 Sikhs (2.66%). At

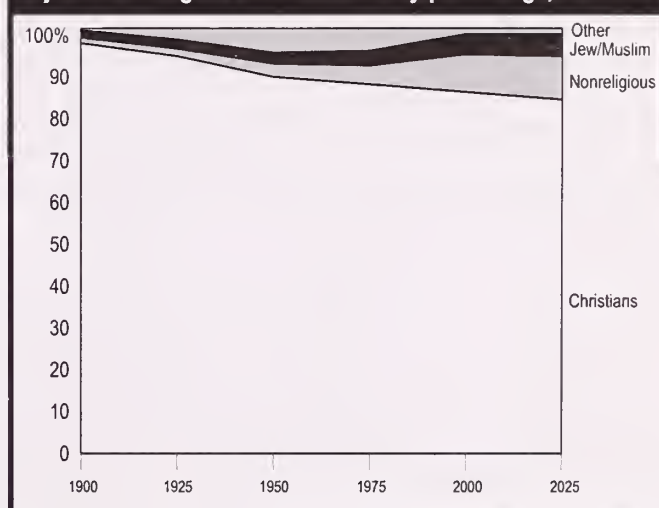
4%, the 400,000 ethnoreligionists are the fastest growing bloc of religions in North America.

However, it's the big world religions that are really showing their muscle. Although they only number 0.8% of the total population, 2.4 million Buddhists at 2.75% are growing nearly three times as fast as Christianity, likely reaching 3.2 million by 2025. Likewise, 6 million Jews are losing member through conversion but gaining more through births, and will reach 6.6 million members by 2025. Muslims are growing only a bit slower than Jews, and may have roughly the same population by 2025. The 1.2 million Hindus are the second-fastest growing religion in North America, at 3.38%. They will reach 1.8 million members by AD 2025.

Christianity's two biggest competitors, however, are the nonreligious and the atheists. From 1 million in 1900, the nonreligious have grown to 26 million today, and are maintaining a growth rate of 1.1% (mostly through births to nonreligious homes). Even more startling, atheists have grown from 2,000 in 1900 to 1.4 million today, and are maintaining a growth rate of 2%.

The fact is, every other religion is gaining converts while Christianity is losing them. Perhaps one of the central reasons is the notable lack of concern of Christian churches for

Major world religions in N. America by percentage, 1900-2025





## ■ Century 21—the Chinese century?

A new study by the Organization for Economic Cooperation and Development (Paris, France), entitled *China in the 21st century: long-term global implications*, discusses the growing Chinese economy and whether China will be able to sustain its growth.

By 2025 China will likely have the world's largest economy. The report notes China's GNP has been growing at about 9% annually ever since it began reforming its economy in 1978 in order to liberalize and integrate it with the rest of the world. Yet today the government faces several key problems in maintaining growth: infrastructure bottlenecks, needed capital for investment, widespread corruption and needed reforms, protection for the environment, food for its workers, and its need to hold the very fabric of its society together in the face of great disparities between the "have's" and the "have-not's".

With China focusing most of its energy on improving and streamlining the economy, the government seeks stability above all else. It is likely continued pressure will be placed on segments of the society which are deemed a threat to that stability—particularly religious groups such as Christians and Muslims.

## ■ New plan to target "20/20" Window

"...as we faithfully labor to reach [the 10/40 Window], we must not forget the unreached 'nations' (ethnes) that live here in our own hemisphere. More than 110 unreached people groups live right in our own backyard, in a Latin American region that AIMS recognizes as the '20/20 Window.'" AIMS, a USA-based network of charismatic and evangelical churches, is launching a new "20/20" Alliance targeting peoples "with no church or gospel witness in their midst" who live in the southern mountain areas of Mexico and the Amazon regions of Colombia, Venezuela and Brazil. To launch the Alliance, AIMS held a consultation in November.

Latin America churches are capable of evangelizing their own without outside assistance. Why would an organization choose to invest its precious energy into Latin America instead of investing more into its fledgling Middle East, Central Asia, and China opportunities, which have been in development for several years now? Even small resources can be extremely critical and valuable when precisely targeted, but they'll have negligible impact in the midst of the many already in Latin America.

## *AD 2025 Global Monitor*

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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### “Evangelize!”—Part 3

In this issue we continue our ongoing series examining the meanings of the word “evangelize.” This series originated in our book, *Evangelize!* published by New Hope Press. The major and most typical usages of our word as an activity of the church, to help us in our inquiry, are the 16 occurrences of the Greek verb *euangelizo* in the Acts of the Apostles. We may note the following points.

*Subject.* In these 16 usages the verb is in the active voice. The subjects—the persons doing the evangelizing—were Philip, Peter, Paul, Barnabas or the church. Evangelizing is always done by active Christian believers.

*Object.* In half of the 16 cases in Acts, the verb is intransitive; it has no object. We are simply told “And they evangelized” (14:7), with no reference to the particular individuals, groups or populations listening or otherwise involved. From this we deduce that evangelizing is an activity of the church alone; one can describe evangelizing as simply what the church does with no necessary explicit reference to any audience.

In the other 8 cases of Acts, the verb is transitive; it has an object. Thus “Peter and John evangelized many villages of the Samaritans” (8:25); Philip evangelized the Ethiopian eunuch (8:35); he evangelized all the towns (8:40); likewise the other 5 cases.

In all these instances, the objects are non-believers. In general, therefore, in correct usage the objects of evangelizing are always non-Christians. Moreover, they are also usually non-believers who have not so far heard the good news; they are not unbelievers or disbelievers, terms which we define here as non-believers who have heard the good news but have not, or not yet, accepted it.

*Response.* In 9 of the 16 cases in Acts, no response on the part of the immediate hearers is reported on those occasions. No converts are mentioned. This seems to indicate, again, that evangelizing consists of preaching the gospel irrespective of any response or results. In the other 7 cases, a response is mentioned and described. Sometimes the success of the occasion is complete; as with Philip, the eunuch believed and was baptized. More usually, there is a modest response; there are a number of immediate converts (14:21), though these are usually a minority of the hearers or of the local population. At other times, there is a mixed response, as with Paul on Mars Hill: some mocked, some kept an open mind, and others believed (17:32,34).

A brief examination of these 16 cases, using the English texts from the Good News Bible (and the Revised Standard Version where additionally helpful), will be a valuable guide as to the full meaning of *euangelizo* and its wider connotations and implications. We will give in quotation marks the exact English translations of the Greek verb.

In the first 3 cases, the verb is intransitive, with no object. In Acts 5:24, the Apostles continued to “preach the Good News”. In 8:4 the believers went everywhere “preaching the

message”. In 8:12 we are further told what this news consists of: Philip “preached the good news” about the Kingdom of God and the name of Jesus Christ (RSV). In several of the cases that follow, the verb has an object and so a literal translation would be “A evangelized B”; but the English usage of “preach” hides the full force of this. For instance, in 8:25 Peter and John “preached the Good News in” many villages of Samaria (GNB) or “preached the gospel to” many villages of the Samaritans (RSV). The English conjunctions “in” and “to” here are not found in the Greek, which we can translate literally as “Peter and John evangelized many villages.” In 8:35, Philip expounded the Scriptures to the Ethiopian eunuch and “told him the Good News” about Jesus. For Philip to evangelize this court official took only a number of minutes. In 8:40, Philip “preached the Good News” in every town from Ashdod to Caesarea, which is most of the Mediterranean coastline of Palestine. Again, the English hides the fact that this string of towns is the direct object of our verb. In a comparatively short time, Philip evangelized every town over this strategic distance of 60 miles.

The point we are deducing from these usages is that, according to New Testament usage, it is correct and legitimate to speak of one or two individuals evangelizing a sizeable area or population, even in cases where no converts result or are reported. To evangelize either an individual or a substantial population is not necessarily a gradual, indefinite, lengthy, protracted or interminable process; it is usually or normally a short definite accomplishment, completed over a relatively short, definite period of time.

In 10:36 our Greek verb first appears in an apostolic sermon. Peter describes how up till then God had dealt only with His people Israel, “proclaiming the Good News” to them of peace through Jesus Christ. In 11:20 comes a further development. Believers from Cyprus and Cyrene “proclaimed the message” for the first time to Gentiles also (Greek-speaking Jews and Gentiles). It is now clear that the people or populations whom believers evangelize are always non-Christians.

In 13:32, Paul tells his audience in Pisidian Antioch that he is “here to bring the Good News to you.” The reason he is there is to evangelize them. On that occasion the response was mixed and his audience became polarized into believers and persecutors. In 14:7, the Apostles “preached the Good News”; they evangelized, with nothing said about response or whether converts were made. In 14:15, Barnabas and Paul told their hearers that they were “here to announce the Good News,” to turn them away from worthless things to the living God. To evangelize appears to mean therefore both to preach and to polarize, to proclaim and to turn some to God.

In 14:21, Paul and Barnabas “preached the Good News” in Derbe and won many disciples (GNB; RSV, made many disciples; NEB, gained many converts). This is the only New Testament occasion outside the 3 instances in Matthew’s Gospel where the Greek word *matheteuein* is used; it is a clear reminder of the Great Commission’s mandate in Matthew 28:19. For our purpose at this point, we should note that Acts 14:21 indicates that to evangelize and to make

*continued page 4*

disciples are not exact synonyms. They cover distinct and well-defined areas of activity. To make disciples is only one of the several component commands in the Great Commission to evangelize. One other point to note from 14:21 is that the response, though numerous, was not universal. To evangelize therefore does not imply that all one's hearers must or will become disciples.

A further element is introduced in 15:35, in which Paul and Barnabas taught and "preached" the word of the Lord. The use of the 2 verbs together implies that teaching is closely related to, or even part of, evangelizing.

The remaining 3 usages in Acts cover the same ground. In 16:10 (one of the so-called "We" passages), Paul and his companions including Luke prepare to leave for Macedonia to "preach the Good News" to the people there. This illustrates the local application of the universal commission. Evangelizing cannot be done in a vacuum or in general but must always be directed to specific individuals and peoples where they are; i.e. in their present geographical, political, social, linguistic, cultural and religious situations.

In 16:17, a demon-possessed girl shouts out that Paul and his party "announce" (GNB; RSV proclaim) how to be saved. And lastly, in 17:18, Paul on Mars Hill was "preaching" about Jesus and the Resurrection, leading once more to the polarization of his audience into believers, inquirers, nonbelievers and mockers.

*Euangelizo in the Epistles and Apocalypse*

The 28 remaining usages parallel those we have already discussed. Further points of interest, as translated in the Good News Bible, include "tell the Good News" (1 Cor. 1:17), "preaching the faith" (Gal. 1:23), "taking the Good News" (Eph. 3:8), "bringing us welcome news" (1 Thess. 3:6), "heard the Good News" (Heb. 4:2,6), "announced the Good News" (1 Peter 1:12), "the Good News that was proclaimed" (1 Peter 1:25), "the Good News was preached also to the dead" (1 Peter 4:6).

A particularly noteworthy point comes in Hebrews 4:6. The reference is to the People of Israel in the wilderness when the opportunity to enter the Promised Land finally arrived. Those "who received the good news (participle, *euangelisthentes*)" we are told nevertheless "failed to enter because of disobedience". In other words, people can be evangelized, yet reject the message.

Once again, we get hints that *euangelizo* has both a clear, simple meaning ("proclaim the good news") and also a far wider, all-inclusive meaning. Thus Friedrich (1933) writes

that, for Paul, *euangelizomai* is a missionary term, and that "He can use *euangelizesthai* to describe his whole activity as an apostle."

*Summary*

We can summarize the usage of *euangelizo* in the New Testament and the wider implications of this usage as follows. To evangelize after the Resurrection of Christ is almost always used in the active voice, as an activity of Christians. To evangelize is what the evangelizer does towards a target population or area. When the evangelizer has concluded, he or she is usually said to have evangelized that population or area. Christian believers evangelized, with or without mention of who was on the receiving end. Where that is mentioned, Christians always evangelized non-Christians, either individuals or groups, audiences in synagogues or stadiums, whole populations, villages, towns, cities, whole areas, whole regions, or even Roman provinces as large as Asia Minor. Evangelizing is outreach beyond the existing Christian community; the extent of this outreach shows the extent of evangelizing.

In our next issue, we will examine the many synonyms for *euangelizo* that have been used.

**NEW PEOPLES** 

In this issue we profile one of the better-known groups of the Top 211 Least Evangelized Megapeoples (the full list can be reviewed on our web site at <http://www.gem-werc.org>). The North Koreans have been badly hurt by recent floods. The Christian church has many opportunities to be of service to the North Korean people. Yet, out of over 21 million people, more than 11 million have yet to hear the Gospel.

It is clear it is possible to evangelize the Koreans. Denominations, broadcasters, and mission agencies are involved, and there is a large and growing house church movement. Yet so few involved, before the task is done insofar as the North Koreans are concerned each agency will be required to evangelize nearly 2 million people. That is quite a lot to ask of any mission! More workers are needed.

Beyond them, tools are needed as well. Many resources need financial support if it they are to be broadly used: Scriptures must distributed, programs aired, films copied and shown. Moreover, Korean converts must be disciplined and trained to take the Gospel to their own people. For all of this, Christian missions need help. Who will step up to the challenge?

**Resource Catalog**

Clip this coupon and mail to: GEM Research, PO Box 6628, Richmond, VA 23230, USA. No credit card orders, please. All checks or International Money Orders should be in US funds and made out to GEM. Be sure to include your name and address on the reverse side of this coupon.

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# The North Koreans of North Korea

**Location.** Most North Koreans live in North Korea, a country which has recently been stricken by notable floods. North Koreans can also be found in large numbers in China, Russia, Japan, Singapore, Thailand, and the United States.

**History.** Korea's history has long been marked by a struggle between political and military rulers. Three kingdoms warred with each other in the 1st millennium until the northern state unified the land. Internal strife began again in 1100. The Mongols invaded in 1231 and remained until 1356. Korea flowered under the Yi dynasty (1392-1910), until Japan invaded after the Russo-Japanese war. Korea was liberated during World War II and partitioned; although it intended to reunify, the ensuing US-USSR "Cold War" prevented it. War between the North and South began in 1950, and though a truce ended the fighting in 1953 a permanent peace settlement has never been reached.

**Identity.** The Koreans of North and South Korea share distinctive Mongolian features and are believed to have descended from a single racial group.

**Language.** Korean (Chaoxian), the national

language of both North and South Korea, is related to Japanese and contains many Chinese words. The Korean writing system uses 26 phonetic symbols.

**Political situation.** North Korea is one of the most controlled societies in the world. All media broadcasts are controlled by the government; private radios are preset to government frequencies. News is often withheld or altered.

**Customs.** In the 19th century, Korea was an agricultural society with strong family ties. People lived in small villages and worked on farms. Since the late 1940s the Communists have industrialized the country. Today, most urban North Koreans work in factories, while those in rural areas continue working on farms. Education is free and mandatory for the first 11 years. During summer vacations students work for the state. Arranged marriages are still popular in rural villages. Divorce has become far more frequent than it was in the past.

**Religion.** Religious activity is strongly discouraged in North Korea, although it is technically granted. More than 70% of North Koreans consider themselves either



nonreligious or atheists. The former North Korean ruler, Kim Il Sung, was held in high regard and worshipped by many Koreans/

**Christianity.** Scriptures are available, but distribution is illegal inside the country. The "Jesus" film is in use. Christian programs are broadcast via shortwave and from South Korean stations. Several denominations and missions are at work, and house churches have been established. Nevertheless, work is limited due to the severe restrictions, and only about 2% of the population are Christians.



## North Korea

### DEMOGRAPHY

**Population:** 20,362,900 (1990); 22,097,400 (1995); 23,912,700 (2000)  
**Major languages:** Korean, Chinese, Russian  
**Official language:** Korean  
**Capital city:** Pyongyang 2,726,000  
**Other cities:** Chongjin 685,000; Wonsan 556,400; Kimchaek 519,000  
**Megametro dwellers:** 11.39%  
**Metro dwellers:** 29.11%  
**Urban dwellers:** 62.81%  
**Birth rate:** 1.8% per year  
**Death rate:** 0.6% per year  
**Doubling time:** 39 years  
**Life expectancy at birth:** male 70 years, female 76 years

### RELIGION

**Professing:** Nonreligious 55.8%, Atheists 15.6%, New Religionists 12.6%  
**Unevangelized:** 56.4%  
**Major denominations:** House church movement, isolated radio churches, Catholic church  
**Christian workers:** 20  
**Christian service agencies:** 5

### HEALTH

**Infant mortality:** 19 per 1,000 births  
**Blind:** 48,000  
**Deaf:** 1,434,800  
**Leprosy sufferers:** 27,300

### EDUCATION

**Adult literacy:** 95%

## Korean overview

*Status of evangelization (awareness of Christianity, Christ and the gospel)*

**Population**  
 21,886,900 (mid-1995)  
 23,684,800 (mid-2000)  
**Religion**  
 Nonreligious 55.2%  
**Christians**  
 2%

Worlds:



A  
B  
C

A = unevangelized non-Christians  
 B = evangelized non-Christians  
 C = Christians

## Enumerating the Korean of North Korea

**Countries where present:** North Korea, South Korea, China, Russia, Japan, Thailand  
**People names:** Korean  
**Language:** Korean  
**Autoglossonym** (what they call their language): chaoxian (chosenmal)  
**Population:** 20,168,900 (1990); 21,886,900 (1995); 23,684,800 (2000)  
**Political location:** North Korea  
**Chief city:** Pyongyang  
**Religious profession:** Nonreligious 55.2%, Atheists 15.6%, New

Religionists 13%, Ethnoreligionists (Shamanists) 12.4%  
**Christians** (baptized church members): 492,450  
**Scriptures:** available  
**"Jesus" Film:** available  
**Christian broadcasting:** available  
**Missions working among them:** 3  
**Persons evangelized:** 10,505,700  
     by internal sources: 1,532,100  
     by external sources: 8,973,600  
**Persons unevangelized:** 11,381,200  
**Ratio of unevangelized to Christians:** 23:1



## ■ Recent titles with bearing on our monitoring purpose

*Ethnische minderheiten in der Bundesrepublik Deutschland* (Beck, 1995, 571p, \$88.00) is a reference book describing the situation of foreigners and other ethnic minorities in Germany.

Martha Brill Olcott (*The Kazaks*) brings her expertise of analysis to *Central Asia's new states: independence, foreign policy, and regional security* (United States Institute of Peace, 1996, 202p, \$19.95) highlighting the fears that all five Islamic republics have toward Russia.

*Hmong, history of a people* by Keith Quincy (Eastern Washington University, 1995, 244p, \$27.50) begins with Hmong origins, tracing their development in China and subsequent migration to Southeast Asia. Contains an extensive bibliography.

*The diffusion of religions: a sociological perspective* by Robert L. Montgomery (University Press of America, 1996, 242p, \$32.00pb) looks at how religions spread and the means they use to penetrate various cultures.

*History in the electronic age: historians and computers* edited by Dennis A. Trinkle (M.E. Sharpe, 1997, 256p, \$58.95) examines the relationship between computers and the discipline of history.

*Jihad in classical and modern Islam: a reader* compiled by Rudolph Peters (Markus Wiener, 1996, 204p, \$16.95pb) presents six Islamic texts and their interpretations throughout the history of Islam.

Sooner or later everyone will be on the Internet. Or so says Esther Dyson, daughter of futurologist Freeman Dyson, in her book *Release 2.0: a design for living in the digital age* (Broadway Books, 1997, 307p, \$25.00).

The complexity of the injustice, greed and economic advantages of slavery is explored by historian Hugh Thomas in *The slave trade: the story of the Atlantic slave trade, 1440-1870* (Simon & Schuster, 1997, 908p, \$37.50).

*Maps and politics* by Jeremy Black (Reaktion Books, 1997, 248p, \$25.95) illustrates how almost all maps leave out important details for political reasons.

Two books published by Northern Illinois University Press are of interest to the historian of missions. *All mankind is one: a study of the disputation of Bartolome de Las Casas and Juan Gines de Sepulveda* by Lewis Hanke (1997, 221p, \$16.00) describes in detail Las Casas' view of the human nature of the Indians of newly-discovered Latin and South America. His actual defense has been translated by Stafford Poole as *In defense of the Indians* (1996, 411p, \$18.00).

Old wisdom for new urban mission realities can be found in *Landmarking: city, church, and Jesuit urban strategy* by Thomas M. Lucas (Loyola Press, 1997, \$34.95). Includes 72 maps, charts, and engravings.

Ethnic Chinese in Southeast Asia, like Jews in Europe and in the USA, have been successful as an entrepreneurial and professional minority. The reasons why are examined in *Essential outsiders: Chinese and Jews in the modern transformation of Southeast Asia and Central Europe* edited by Daniel Chirot and Anthony Reid (University of Washington Press, 1997, 368p, \$25.00).

The man who ruled more of the earth's surface than anyone in history is profiled in a translation of a Persian first-hand account. See *Genghis Khan: the history of the world conqueror* by Ata-Malik Juvaini, translated and edited by J.A. Boyle (University of Washington Press, 1997, 780p, \$40.00).

*Rethinking modernity and national identity in Turkey* edited by Sibel Bozdogan and Resat Kasaba (University of Washington Press, 1997, 304p, \$22.50) analyzes how this World A country has interacted with the Christian West since 1920.

Early twentieth century journeys to the heart of World A are recounted in *The alluring target: in search of the secrets of Central*

*Asia* by Kenneth Wimmel (University of Washington Press, 1997, 272p, \$16.95).

*Christian-Muslim dialogue in the twentieth century* by Ataullah Siddiqui (Macmillan, 1997, 248p, \$55.00) explores the concerns that Muslims have "in the dialogue with organized, ecclesiastical Christianity" with a particular emphasis on the shift from mission to dialogue in the past 50 years.

*Seeing Islam as others saw it: a survey and evaluation of Christian, Jewish, and Zoroastrian writings on early Islam* by Robert G. Hoyland examines 120 non-Muslim texts from the first 150 years of Islam (Darwin Press, 1997, 900p, \$49.95).

*Population dilemmas in the Middle East* by Gad G. Gilbar (Frank Cass, 1997, 160p, \$18.50) looks at the impact of current demographic trends on the strategic peoples of this region.

*Modernization and postmodernization: cultural, economic, and political change in 43 societies* by Ronald Inglehart (Princeton University Press, 1997, 453p, \$18.95) is a thorough social scientific analysis of the titanic shifts taking place in cultures globally as they move beyond the failed Enlightenment approach.

Millennial fever is examined in three new studies: *The year 2000: essays on the end* edited by Charles B. Strozier and Michael Flynn (New York University Press, 1997, 343p, \$24.95pb), *Millennium, messiahs, and mayhem: contemporary apocalyptic movements* edited by Thomas Robbins and Susan Palmer (Routledge, 1997, 334p, \$18.95pb), and *The end of the world as we know it: faith, fatalism, and apocalypse in America* by Daniel Wojcik (New York University Press, 1997, 281p, \$30.00).

Three new books examine the lives of the popes and, by extension, the role of the Roman Catholic Church in world evangelization: *Saints and sinners: a history of popes* by Eamon Duffy (Yale University Press, 1997, 326p, \$30.00); *Lives of the popes: the pontiffs from St. Peter to John Paul II* by Richard P. McBrien (HarperSanFrancisco, 1997, 520p, \$29.50); and *Chronicle of the popes: the reign-by-reign record of the papacy from St. Peter to the present* by P.G. Maxwell-Stuart (Thames and Hudson, 1997, 240p, \$29.95). See church historian Henry Chadwick's review of these in *New York Times book review*, December 7, 1997:48-49).

Footnotes may seem secondary and relatively unimportant but a new book by Anthony Grafton shows that there is a great deal lurking in those tiny references. See *The footnote: a curious history* (Harvard University Press, 1997, 241p, \$22.95).

*Probable tomorrows: how science and technology will transform our lives in the next twenty years* by Marvin Cetron and Owen Davies (St. Martin's, 1997, \$24.95) includes a forecast of faster and tinier computers integrated as "information appliances" with HDTV, audio, and the Internet.

In *Digital literacy: personal preparation for the Internet Age* (Wiley, 1997, \$22.95) author Paul Gilster discusses "core competencies" needed for effective use of Internet resources.

Michio Kaku predicts tremendous changes for life on earth based on advances in quantum mechanics, bioengineering, and artificial intelligence in *Visions: how science will revolutionize the 21st century* (Anchor, 1997, \$24.95).

Paul Levinson explains how information technology is driven by an "evolutionary dynamic" in *The soft edge: a natural history and future of the information revolution* (Routledge, 1997, \$25.00).

Gene I. Rochlin warns that greater dependence on computers implies greater disasters when they fail, in *Trapped in the net: the unanticipated consequences of computerization* (Princeton, 1997, \$29.95).

*Where women stand: an international report on the status of women in 140 countries, 1997-1998* by Naomi Neft and Ann D. Levine (Random House, 1997, 534p, \$20.00) offers clear, concise narrative along with neatly organized tables, graphs, and charts.

Though uneven in quality, *World directory of minorities by the Minority Rights Group* (Minority Rights Group International, 1997, 840p, \$145.00) contains much valuable information on various oppressed peoples around the world.



## The impact of shrinking cropland on World A

by Justin D. Long

A new report in the 1997 issue of *State of the World* (WorldWatch Institute, New York) raises awareness of a problem that has implications for World A.

“Over 4,000 years ago, the city-states of ancient Sumer in modern-day Iraq faced an unsettling problem. Their farmland was gradually accumulating salt, the by-product of evaporating irrigation water. The salt poisoned the rich soil, and over time harvests declined until many plots were completely barren.

“Up to then, whenever they faced a problem with crops, they had simply cultivated new land. Now they had reached the limit of agricultural expansion. Over the next 300 years, salt drove crop yields down more than 40 percent. Crippled production combined with a growing population meant decreasing food reserves, which reduced the ranks of the army, government and priests. By 1800 BC, Sumerian agriculture had collapsed, and the civilization faded into the mists of history.”

Today many developing countries—most World A nations—face a similar, threatening problem: they are losing cropland due to land degradation and urban expansion, while they are being pressed to grow more food for more people. The next generation of farmers, in 25 years, will be asked to feed 7.9 billion people, an increase of nearly 40%. Ninety percent of new births occur in developing lands; in the same lands, grain self-sufficiency fell 96% from 1969-71 and 88% in 1993-95.

Part of the problem for World A lies in the necessity of economic development. For example, one case study of seven Asian nations shows that paved areas (roads and highways) need to expand by 4 million hectares to handle the increase in cars registered between 1988-94. Yet if these roads are built, past history suggests the area needed for paving will likely come from farmland. The four million hectares lost would satisfy the grain needs of 30 million people.

Entertainment, too, can have a high price: golf is one such case study. In Thailand, 160 golf courses were built between 1989 and 1994—one new course every 11 days. These courses have displaced between 17,000 and 34,000 hectares, which could have supported hundreds of thousands of people.

Painful questions face governments and corporations. Economic development and urbanization are viewed as twin necessities: yet if South Asia’s urban population increases by 420 million people by 2010, as it is projected to do, then it will likely lose 21 million hectares—food for more than 180 million people.

The degradation of soil is another long-term problem. A UN study estimated 552 million hectares—more than a third of today’s global cultivated area—had been damaged since World War II due to agricultural mismanagement. Some experts suggest there are continued losses today of more than

2 million hectares per year. These losses equate to a loss in food for an additional 18 million people yearly. What can be done? Solutions are neither easy nor cheap, but some have been found and could be put to use.

The USA has achieved some results with the Conservation Reserve Program, which pays farmers to retire marginal lands under 10-year contracts. More than 60% of the soil savings on cropland in the USA since 1985 is credited to this program alone. Other conservation practices contributed to an overall 25% reduction in soil erosion from 1982 to 1992. Many of these programs—terracing, alternative cropping arrangements, shelterbelts and other initiatives—could be taught and implemented in developing countries.

Some European and Asian nations now give farmland the high levels of protection which characterize a strategic asset. England, for example, requires permission from the government to develop agricultural land, and permits are not typically granted. Giving planning agencies in other countries a mandate to protect farmland could result in a sharp curtailment of resources—or else a whole new industry for economic corruption.

Christians must be concerned with finding solutions. The loss of cropland could make a heavy impact on World A—meeting this need would be a valuable ministry option. Unevangelized nations are typically poor; a loss of cropland can result in widespread famine, disease, and the impairment or complete breakdown of society. Here is a chance to serve the world and demonstrate the great contribution Christians can make to society.

Community development programs which focus on teaching advanced agricultural techniques are what World A needs desperately right now. At the same time we should look for services which can be rendered through the application of advanced technologies. In 1990 we noted the existence of 15 billion rats in the world in 1990. These rats destroy \$300 billion worth of food and property each year, equating to 25% of the world’s food supply. This damage could be eliminated by thoroughly rat-proofing granaries in those nations where rats are most prevalent. It is fairly simple to do—and something Christian relief organizations ought to consider.

### World Evangelization Statistical Monitor

Below we examine the growth in world religions in North America from 1900 to 2025, expressed as percentages of North America’s population. Each of the religions listed below have more than 1 million members in the year 2000.

	1900	1925	1950	1975	2000	2025
Christians	96.6%	93.2%	88.7%	86.8%	84.9%	83.3%
Nonreligious	1.2%	1.9%	2.8%	4.4%	8.7%	10.0%
Jews	1.9%	2.1%	2.4%	2.9%	1.9%	1.8%
Muslims	0.0%	0.0%	0.1%	0.3%	1.4%	1.7%
Buddhists	0.0%	0.1%	0.1%	0.1%	0.8%	0.9%
Atheists	0.0%	0.0%	0.0%	0.1%	0.5%	0.5%
Hindus	0.0%	0.0%	0.0%	0.0%	0.4%	0.5%
Others	0.3%	2.7%	5.8%	5.3%	1.4%	1.4%

Source: World Evangelization Database, 1998.



## ■ Battling harmful bacteria

Bacteria do a lot of damage. In the USA, the cost of treating food poisoning from *salmonella* and other similar pathogens alone totals over \$22 billion annually. The war against bacteria has traditionally been fought with chemicals; but now some scientists are investigating using helpful bacteria, called *bacteriocins*. These are small proteins made by bacteria. They function as unusual antibiotics, tending to harm only microbes that closely resemble their "parent" bacterium. For example, the bacteriocin produced in some hot dogs has been capable of killing *listeria*, a bacteria which cannot be checked by refrigeration or salt and which kills up to one-third of the people it poisons. If scientists are successful in their research, bacteriocin can be blended into foods in order to resist spoilage and food poisoning. Some of these bacteriocin are already near the market, and may be available in the next year. (*Science news*, 7 February 1998, p. 89).

## ■ Internet-II four years away...

Researchers at 117 USA universities are laboring to develop "Internet II", a plan to "add high-speed 'lanes' to the clogged electronic highway that today's Internet has become" (*International Herald Tribune*, 5 February 1998). Researchers hope the new technology will be up by 2000 and running commercially by 2003. Each university is contributing between \$500,000 and \$1 million to the development, and several commercial companies have chipped in investment funds as well. The new Internet will be specialized for very large data transfers and enable global videoconferencing and data mining.

## ■ ...and so is computer speech recognition

Experts on an *Infoworld* panel suggested that by 1999 continuous speech recognition (e.g. for dictation) would be

available on computer systems. By 2003, speech recognition will likely be common in electronic telephone applications (call the bank and speak to the computer rather than punching keys on your telephone). By about 2005, computer user interfaces will assume voice input, and it will be possible to dictate to hand-held PCs. Already Microsoft is developing its Speech API, and several applications allow for speech recognition at roughly 20 to 50 words per minute. The biggest advance will be the development of voice indexing, which will enable a computer to search an audio or video file for a particular phrase. That technology likely will not be available prior to 2010.

## ■ Virtual missionaries?

First there were "virtual pets," small handheld games where children could "take care of" an electronic dog or cat ("Nanokitty"). Now, Japanese males are getting the next trend—virtual girlfriends (*Futurist*, January/February 1998, p. 13). The point of the game is to keep the sweetheart happy. It's interesting that no one has yet thought to make up a game—either handheld or on CD-ROM—that deals with the life and struggles of the missionary. *SimCity* and its sequel, *SimCity 2000*, were successful and proved such games could be fun and educational at the same time. *Civilization* and *Civilization II* are similar games. What about *SimMissionary*, where the player can take the role of an individual missionary or the helm of a denominational foreign mission board, choosing to allocate resources and helping to bring closure?

## ■ On animism—

"A longing and seeking after God runs through the Animistic world like a vein of gold in the dirty rock, and those mission workers who are unable to discover ideas of God in heathenism, amid all its errors, commit a serious mistake."

—J. Warneck, *The living Christ and dying heathenism*, p. 96 (1909)

# AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA

# AD 2025 GLOBAL MONITOR



Area in black above = World A,  
the unevangelized world



*A bimonthly trends newsletter measuring the progress of  
world evangelization into the 21st century*

*Published by the World Evangelization Research Center of the Global Evangelization Movement*

No. 56

January/February 1998

## NEW COMMENTARY



### ■ World religions in Oceania, 1900-2025

In this issue we conclude our series by examining the rise and fall of world religions in the Pacific area. This region of the world is defined by the United Nations to include Australia, Fiji, New Zealand, Papua New Guinea, and several other smaller islands in the south Pacific area. The population in this area is growing at a rate of 1.36% per annum, from 22 million in 1990 to 25 million in 2000 and 33 million in 2025.

In this area, Christians are the majority, and have been since 1900. At the turn of the century three-quarters of the population professed to be part of Christianity, fairly evenly split between Anglicans, Catholics and Protestants with Anglicans having the most. By 1990 the situation had changed, with Catholics in the lead, Protestants second, and Anglicans third. During the same period of time, classical Evangelicals, Pentecostals and Great Commission Christians all gained members at varying rates.

Unfortunately, the growth rate of Christianity and most of its traditions and blocs is not presently enough to maintain its share of the region's population. Though Christianity as a whole adds more than 300,000 members annually, 66,000 through conversion, it will slip to 83% of the population by 2000 and to 82% by 2025. The only traditions growing faster than the population rate are Non-White indigenous (at 1.99%), marginals (2.86%) and Orthodox (2.49%). Evangelicals are growing slightly faster, while Great Commission Christians and Pentecostals are both outracing the population growth rate by healthy margins. Pentecostals will reach 2.8 million by 2000 and 4.4 million by 2025.

There are only two other religions that have made a significant mark in the area, and both have seen tremendous reversals of fortune.

Ethnoreligionists were the largest non-Christian religious grouping in 1900, with 21% of the population. Virtually anyone who wasn't a Christian belonged to an ethnic religion. By 1925, this level had fallen to about 7% of the total population, and continued to decline dramatically. Today, ethnic religions comprise less than 1% of the total population of the Pacific. However, it is interesting to note

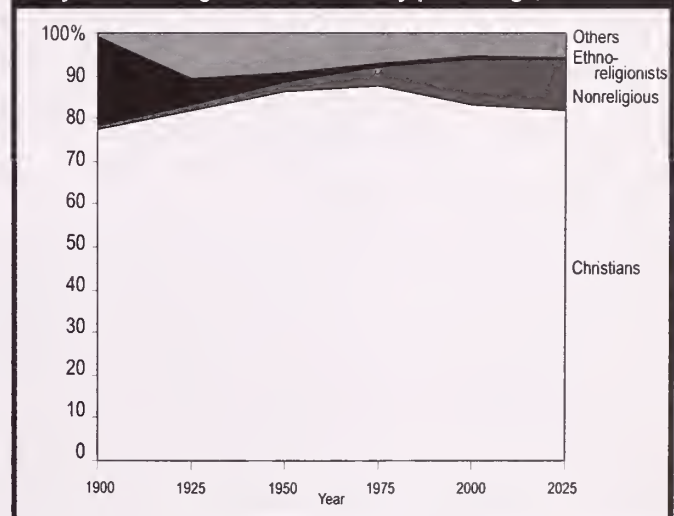
that between 1900 and 2000 ethnic religions have been maintaining their position and even seeing gains. Presently, they are growing at better than 1.5% per year, enough to increase their share of the population—at the expense, ironically, of Christianity.

The other grouping is the nonreligious. Only 1% of Oceania's population was nonreligious at the start of this century. They have continued to make gains, reaching 10% by 1990. At a growth rate of 1.56%, they will maintain and increase their share of the region's population.

There are several smaller religions in the area which have, for the most part, simply maintained their place throughout the last century: Buddhists, atheists, Hindus and Muslims each have about 1% of the population in 1990. All are growing fast enough to maintain their position, but with the exception of Buddhists and Asian New-Religionists, none are making significant inroads through conversion from other faiths.

It is clear that Christianity is a force to be reckoned with in Oceania. Yet, with only 28% of Christians in the Pacific considering themselves interested in missions and evangelism, it is plain to see why Christianity is in decline. The Christian church in Oceania must do more to mobilize its own members to greater evangelistic activity if they wish to reverse the outflow of their members to other faiths.

Major world religions in Oceania by percentage, 1900-2025



## NEW MARTYRS



### ■ Millions of martyrs produced by Communism

"A single death is a tragedy," Soviet dictator Josef Stalin once remarked. "A million deaths is a statistic." Statistics of millions of deaths are the subject of a new book by Stephane Courtois and Jean-Louis Margolin entitled *Black book of Communism* (Paris, 1997, 846p, \$32.50). This new study carefully documents the number of individuals who lost their lives under Communist regimes. Topping the list is China with as many as 72 million victims. In the Soviet Union from 1917 to 1990 an estimated 20 million perished in purges, famines, mass deportations and the labor camps of the Gulag. In Cambodia, up to one-fourth of the population was killed in the mass deportations, famine, and forced labor of the Pol Pot regime (*Los Angeles Times/Washington Post news service*, November 1997).

Behind these statistics is a stark reality for the Christian church: millions of these victims were believing Christians in situations of witness who died prematurely as the result of human hostility (our definition of martyrs). In a stunning reversal of the so-called inevitable progress of "modern" thinking, we find ourselves reflecting on one of the bloodiest centuries in human history. In the midst of some of the worst persecutions (China, Russia) the church has emerged as a resilient force.

## NEW ANALYSIS



### ■ "Born-again" believers found in "unexpected" places

George Barna's latest report ("Finding believers in the strangest places," *Barna report*, Jul/August 1997) gives one explanation for why, in the USA at least, "evangelical" Christians can be found in every tradition. Some have questioned how a member of a marginal tradition can be a born-again believer. The fact is, according to Barna, that few Christians are able to articulate the basic doctrines of their church. Thus, an individual in any group may hold theological views which are entirely valid, while being contradictory to his or her church's teachings. This is one of the reasons that 26% of Mormons say they have made a personal commitment to Christ, believing salvation is theirs based on having confessed their sins and having accepted Christ as their Savior. Mormons, too, were more likely to hold an orthodox view of God than other traditions.

### ■ Saudi Arabia improves literacy

From an estimated 2% literate in 1950, to 13% in 1980, Saudi Arabia has improved its literacy rate to 77% today, according to the Minister of Education. This means an additional 14 million Saudis can read the Bible. Although some agencies have Scripture distribution programs on the ground, many have been unable to overcome the formidable obstacles to bringing Scriptures and other literature into the country of Saudi Arabia. As a result, many people who would now otherwise could read the Bible are denied access to it.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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## “Evangelize!”—Part 4

This month, we continue our ongoing series on the word *euangelize* by examining the synonyms for our Greek primary word, *euangelizo*.

In the New Testament, in addition to the word *euangelizo*, the writers employed a whole range of other Greek words of extraordinarily rich variety, to describe and cover the activity that we are terming “to evangelize.” There are over 40 synonyms and part-synonyms, most of which have something to do with preaching, bringing, telling, proclaiming, announcing, declaring, speaking or spreading good news.

The closest synonym to *euangelizo* is *kerusso* (‘proclaim’ or ‘preach’), and the latter itself has 33 synonyms. Several of these are very close synonyms. Some have meanings only partially overlapping that of *euangelizo*. Most are more general words, with far wider use in secular life than in the church. Examples are *dialegein* (*dialegesthai*) meaning ‘lecture’ or ‘argue with’, as of Paul in Acts 17:2; and *lalein*, the common word for ‘to speak’ used 270 times in the New Testament, whose use in Acts 14:25 is translated ‘There they preached the message’ (GNB). Some of these were in use for the activities of evil men, and even of devils shouting and crying aloud during exorcism, as with *krazein* in Mark 5:7, ‘He screamed in a loud voice, “Jesus, Son of the Most High God!”’ (GNB).

To illustrate our point, we can arrange those synonyms closest to *euangelizein* in Table 1 in alphabetical order (by English transliteration), with total number of occurrences.

*Euangelizesthai*, with its 56 occurrences, overlaps in meaning with 2 widely-used words, *legein* (1,210 usages) and

*lalein* (270), and also with less-used words. Its closest synonym is *kerussein* (61). Even so, this is not an exact synonym, as can be seen from Luke 8:1 where Jesus went through cities and villages *kerusson kai euangelizomenos*, preaching and evangelizing. A noted Bible dictionary attempts to explain these nuances: ‘The specific mode of communication implied in *euangelizesthai* is best brought to light by the two synonyms *kerussein* and *katangellein*, and by the interchangeable use of *kerygma* (proclamation) and “gospel”.’

What emerges from this survey of Greek usages is the extraordinary richness of the word *euangelizesthai*, which requires at least 40 other words to display its full meaning. In New Testament usage, it touches on the whole range of activity involved in the spreading of the good news about Jesus Christ. In later Christian usage, it would even become equivalent to the whole range itself.

What also emerges clearly is the vast number of times these words are used in the Greek New Testament—2,468 times in all. Evidently, the ideas behind these words were constantly in the minds of Jesus, the Apostles, the Early Church and the Four Evangelists.

A further point which emerges is that, in addition to the 41 fairly close synonyms, there are scores of other Greek verbs which although less close in meaning nevertheless overlap considerably with *euangelizesthai*. One well-known case is *apostello*, *-ein*. Its active voice means to send, send out, or dispatch a message or messenger; its passive voice means to depart, go, be sent, or sent out. The 2 verbs are obviously related closely in meaning and usage.

After listing most of the 41 close synonyms, Kittel’s

*continued page 4*

**Table 1. 42 New Testament Greek words overlapping in meaning around *euangelizo*, with number of NT usages.**

anagellein	18	epimarturein	1	legein	1,210
angellein	1	epitimaein	30	marturein	80
apangellein	47	ereugesthai	1	meneuein	4
apophthengesthai	3	euangelizesthai	56	nouthetein	8
dialegesthai	13	exangellein	1	orthotomein	1
diamarturesthai	15	exegeisthai	6	paradidesthai	110
diangellein	3	exhomologein	10	parakalein	110
diaphemizein	3	gnorizein	24	parangellein	31
didaskein	98	homilein	4	parresizesthai	9
diegeisthai	8	homologein	26	peithein	55
diermeneuein	6	katangellein	18	proeuangelizesthai	1
ekdiegeisthai	2	kerussein	61	prokatangellein	2
elegkein	18	krazein	60	prokerussein	1
epangellesthai	15	lalein	270	propheteuein	28

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*Theological dictionary of the New Testament* (1935 and 1964) commented: "The New Testament is more dynamic and varied in its modes of expression than we are today. ... Our almost exclusive use of 'preach' for all of [these synonyms] is a sign, not merely of poverty of vocabulary, but of the loss of something which was a living reality in primitive Christianity."

This is a widespread view; but we will shortly be demonstrating that the semantic situation is even richer and more complex in today's English (and also in German and in several other European languages) than it ever was in New Testament Greek. So also, as follows logically, is the living reality of today's Christianity.

*English meanings of synonyms for euangelizo*

We will now construct a parallel list of all relevant words in current English (i.e. relevant to or with bearing on 'to evangelize') used by standard New Testament lexicons to translate these 42 Greek synonyms and part-synonyms. These lexicons usually give 2,3, 4, or more English meanings for each Greek word, and there is much overlapping, with several English meanings each shared by a number of Greek terms. A typical word, *kerussein*, for example is given 11 English meanings by Liddell & Scott's *Lexicon* (1889 Abridgement).

In Table 2 we have arranged alphabetically the main English meanings of all 42 Greek words as given in Liddell & Scott. Note that the order of words is alphabetical and so bears no relation to that of Table 1. We should also note that this list is strictly limited to words occurring in this particular *Lexicon*. If we include all other parallel words used in 20th century contemporary English the total, as we will later show, mounts from 153 to around 700.

Seen in isolation out of context, some of these words may not appear to be much related to the activity of evangelizing. What we are doing at present, however, is simply to report actual Greek New Testament usages and its meanings. As with Table 1, the word with the most common ground is the English transliteration of *euangelizein*, to evangelize.

One striking point is that certain synonyms are closer to 'evangelize' than all the rest. In the same way that the Gospels frequently portray Jesus as surrounded by an especially close group of disciples, so the word 'evangelize' has come to be surrounded most closely by an especially close group of 6 synonyms which, in our next issue, we will review in depth.

**Table 2. 153 current English meanings of 42 NT Greek verbs related to euangelizo**

acknowledge	detail	prevail upon
acquaint	dictate	proclaim
admit	disclose a secret	profess
admonish	discourse	promise
advertise	discuss	prophecy
advise	entreat	protest
affirm	evangelize	prove
agree with	excite	put in mind
announce	exhort	read
argue with	explain	reason
asseverate	expound	rebuke
attest	extol	recite
be a witness	give	recommend
bear a message	give evidence of	recount
bear witness to	give good report of	refute
beg earnestly	give notice by	relate
bellow	messenger	relate in full
beseech	give orders	report
bestow	give the word	reveal
bless	grant	roar
bring convincing	hand down	say
proof	hand over to	send as a message
bring news of	have dealings with	set out in detail
calculate	hear	shout
call	herald	show
call to witness	impart	show by argument
carry tidings of	imply	show a person up
carry back tidings of	indicate	show way to
cause to be	induce	speak
proclaimed	inform	speak out boldly
censure	instruct	speak plainly
certify	interpret	spread
charge	invite	spread abroad
chat	invoke	summon
chatter	lead way to	support
command	make known	talk
commend	make proclamation	teach
concede	mean	teach aright
confess	mobilize	tell
confirm	narrate	tell at length
converse with	noise abroad	tell over
corroborate	notify	testify
count	obey	thank
criticize	offer	train
cry aloud	order	translate
deal with	pass on	transmit
declare	pass word on	urge
deliver	persuade	utter
demand	point out	visit
denounce	praise	warn
depose to	preach	win over
describe	prescribe	witness

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# The Kurds of Iraq

**Location.** The Northern Kurds live in the northeast of Iraq, near the border with Iran. Some have moved north where they live as refugees from persecution. Some can be found in ten other countries as well. Their homeland in Iraq suffers from poor health conditions and a scarcity of water.

**History.** The histories of the Kurdish clans and tribes go back for thousands of years. Arab conquests in the 7th century brought Islam to the Kurds. More recently Kurds have been involved in political opposition to the governments of Iraq and Turkey, and have been engaged in numerous military battles.

**Identity.** The Northern Kurds are part of a larger Kurd population spread throughout Iran, Turkey and Iraq. Kurds share related languages, common cultures, and a sense of united identity.

**Language.** The Kurds speak a language called Kermanji, which is an official language and a widely used trade language. The Kurds used the Arabic script when writing.

**Political situation.** The Kurds have been

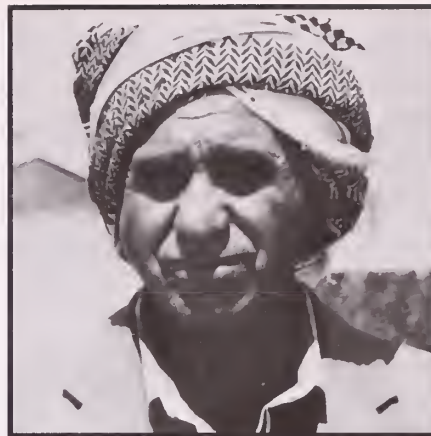
severely persecuted by Iraq and Turkey. Kurdish political opponents have been poisoned by Iraqi secret police, and there has been evidence of poison used in refugee camps as well.

**Customs.** The Northern Kurds farm and raise cattle and goats. Their homeland is a major oil-producing region, and before the Gulf War and the subsequent persecution many Kurds lived in cities and worked in the oil industry.

The Kurds are well-known for their elaborate national costumes, including brightly colored vests and shirts. However, many rural Kurds have recently begun abandoning their native costumes for western style dress.

The most important celebration is the Kurdish New Year, held March 21st for more than a week. This is a time of great ceremony, with special flowers, new clothes, and gift giving. Many times old feuds are reconciled during this period.

**Religion.** The Kurds are virtually all Muslims, most of the Shafiite Sunni tradition. Some are also members of secret sects, and Islam has been a dividing point among the Kurds.



**Christianity.** Although ten agencies are presently at work among the Kurds, less than 1,000 have come to Christ. Conversion carries an eternal price: there have been several Christian martyrs in their region. The New Testament and the "Jesus" Film are both available in the Kurdish language, and are widely used. Television and radio broadcasts from Europe are regularly watched by Kurds in the area.



## Northern Kurd overview

*Status of evangelization (awareness of Christianity, Christ and the gospel)*

**Population**  
1,306,200 (mid-1995)  
1,502,100 (mid-2000)

**Religion**  
Muslims (Sunni) 100%

**Christians**  
910

Worlds:



A  
B  
C

A = unevangelized non-Christians  
B = evangelized non-Christians  
C = Christians

## Republic of Iraq

### DEMOGRAPHY

**Population:** 20,094,700 (1995);  
23,109,000 (2000)

**Major languages:** Kurdish  
**Official language:** Arabic  
**Capital city:** Baghdad 4,796,000  
**Other cities:** Irbil 2,368,000; Al-Mawsil 1,034,000; Basra 956,000; Kirkuk 527,000

**Megametro dwellers:** 35.47%  
**Metro dwellers:** 53.27%  
**Urban dwellers:** 83.93%  
**Birth rate:** 3.4% per year  
**Death rate:** 0.5% per year  
**Doubling time:** 19 years  
**Life expectancy at birth:** male 68 years; female 71 years

### RELIGION

**Professing:** Muslim 96%, Christian 4%  
**Unevangelized:** 58.79%  
**Major denominations:** Catholic Church, isolated radio churches, Ancient Church of the East  
**Christian workers:** 200  
**Christian service agencies:** 25

### HEALTH

**Infant mortality:** 39.0 per 1,000 births  
**Blind:** 75,000  
**Deaf:** 1,386,500  
**Leprosy sufferers:** 3,500

### EDUCATION

**Adult literacy:** 58%

## Enumerating the Northern Kurds

**Countries where present:** Iraq  
**People names:** Northern Kurd  
**Language:** Kermanji  
**Autoglossonym** (what they call their language): kurmanji (hakari, jezire)  
**Population:** 1,175,000 (1990), 1,306,200 (1995), 1,502,100 (2000)  
**Political location:** Northeast Iraq  
**Religious profession:** Muslim 99.9% (Shafiite 90%); Christian 0.1%  
**Christians** (baptized church members): 910

**Scriptures:** New Testament  
**"Jesus" Film:** available  
**Christian broadcasting:** available  
**Missions working among them:** 10  
**Persons evangelized:** 418,000 (32%)  
**by internal sources:** 52,200 (4%)  
**by external sources:** 365,800 (28%)  
**Persons unevangelized:** 888,200 (68%)  
**Ratio of unevangelized to Christians:** 976:1



## ■ Recent titles with bearing on our monitoring purpose

Film scholar and Jesuit theologian Lloyd Baugh comments on films about the historical Jesus and those that treat him metaphorically in *Imaging the divine: Jesus and Christ-figures in film* (Sheed & Ward, 1997, 337p, \$24.95).

*Allah in the West: Islamic movements in America and Europe* by Gilles Kepel, translated by Susan Milner (Stanford, 1997, 273p, \$15.95pb) tells the story of dark-skinned Muslims in three countries who find themselves doubly-marginalized.

*Christians and Jews under Islam* by Youssef Courbage and Philippe Fargues, translated by Judy Mabro (I.B. Tauris, 1997, 242p, \$59.50) uses statistics and demographic analysis to show that Christians and Jews declined after Western Christians conquered the Middle East at the beginning of the 20th century.

*Modern Islamic art: development and continuity* by Wijdan Ali (University Press of Florida, 1997, 224p, \$59.95) traces the development of Muslim calligraphic art from the 19th century to the present.

Politics in Algeria, Morocco, and Tunisia are discussed in *Islam, democracy, and the state in North Africa* edited by John P. Entelis (Indiana University Press, 1997, 288p, \$15.95).

*Discourses of development: anthropological perspectives* edited by R. D. Grillo and R. L. Stirrat (Berg, 1997, 299p, \$19.50pb) looks at differences between Western and non-Western views of development.

*Perpetua's passion: the death and memory of a young Roman woman* by Joyce E. Salisbury (Routledge, 1997, 228p, \$19.95pb) explores the nature of early Christian martyrdom through the eyes and diary of a third-century woman who wrote as she awaited execution in the arena.

The role of church-state relations is examined in Australia, England, Germany, the Netherlands, and the United States in *The challenge of pluralism: church and state in five democracies* edited by Steven V. Monsma and J. Christopher Soper (Rowman and Littlefield, 1997, 228p, \$21.95pb). This theme is further explored in *On faith and free government* edited by Daniel C. Palm (Rowman and Littlefield, 1997, 201p, \$22.95pb), essays on how the American Founders viewed the relationship between church and state.

E.M. Adams advocates a humanistic revolution in Western culture as a solution to global problems in *A society fit for human beings* (State University of New York Press, 1997, 268p, \$16.95pb).

Important analysis of ethics in a postmodern nonfoundationalist world is found in *Virtues and practices in the Christian tradition: Christian ethics after MacIntyre* edited by Nancy Murphy, Mark Nation, and Brad J. Kallenberg (Trinity Press International, 1997, 400p, \$25.00). Murphy also offers a refreshing and compassionate view of the relationship between science and theology in her new book *Reconciling theology and science: a Radical Reformation perspective* (Pandora Press, 1997, 104p, \$25.00).

*Appropriating gender: women's activism and politicized religion in South Asia* edited by Patricia Jeffery and Amrita Basu (Routledge, 1997, 276p, \$19.95pb) explores the paradoxical relationship of women to religious politics in India, Pakistan, Sri Lanka, and Bangladesh.

*Freedom of religion and belief: a world report* edited by Kevin Boyle and Juliet Sheen (Routledge, 1998, 512p, \$27.99) exposes persecution and discrimination in every part of the world.

*The world religions reader* edited by Gwilym Beckerlegge (Routledge, 1998, 512p, \$24.99) considers world religions in their global settings and provides a vivid account of their historical development and their present status.

Francis Kimani Githieya examines the history and ecclesiology of the African Orthodox Church and the Arathi (Agikuyu Spirit Churches) in *The freedom of the spirit: African indigenous churches in Kenya* (Scholars Press, 1997, 304p, \$21.95pb).

*The directory of publishers in religion* compiled by Mike Farry (Scholars Press, 1997, 184p, \$19.95) lists and describes 177 publishers serving the full range of religious publishing: secular and denominational, academic and popular.

*Anticipating the future: twenty millennia of human progress* by Barry Buzan and Gerald Segal (Simon and Schuster, 1997, 295p, \$30.00) is mainly about the past but ventures into the future with "historians" writing in 2050, 2500, and AD 7000!

*Competing in the third wave* by management consultants Jeremy Hope and Tony Hope (Harvard Business School Press, 1997, 253p, \$27.50) suggests a number of ways that managers can make the necessary shifts to accommodate the new global business paradigm. (See review in *The futurist*, March 1998:8).

*How science takes stock: the story of meta-analysis* by Morton Hunt (Russell Sage Foundation, 1997, 210p, \$29.95) describes an innovative process for synthesizing research into simple, elegant answers to questions at hand. (See review in *The futurist*, March 1998:44-45).

Philosophy professor Nicholas Rescher examines which areas it is possible to make predictions in and which areas it is not, and why in *Predicting the future: an introduction to the theory of forecasting* (SUNY Press, 1998, 315p, \$19.95).

*Familiar strangers: a history of Muslims in northwest China* by Jonathan N. Lipman (University of Washington Press, 1998, 318p, \$22.50) examines the nature of ethnicity and religion of people considered both Chinese and Muslim.

*New diasporas: the mass exodus, dispersal, and regrouping of migrant communities* by Nicholas van Hear (University of Washington Press, 1998, 256p, \$22.00) focuses on ten migration crises in Africa, the Middle East, Asia, Europe, and Central America.

*The Sikh diaspora* by Darshan S. Tatla (University of Washington Press, 1998, 224p, \$22.00) explores the politics of homeland and the dynamics of ethnic and political bonds within the global Sikh community.

*Kurdistan: in the shadow of history* by Susan Meiselas (Random House, 1998, 388p, \$100.00) is a profusely illustrated book on the plight of a stateless people in World A.

Four new books take a closer look at the recent history of "troubles" in Northern Ireland. See *A history of Northern Ireland, 1920-1996* by Thomas Hennessey (Macmillan, 1997, 362p, \$45.00); *Provos: the IRA and Sinn Fein* by Peter Taylor (Bloomsbury, 1997, 384p, \$22.00); *Man of war, Man of peace?* by David Sharrock and Mark Devenport (Macmillan, 1997, 488p, \$22.00); and *Enniskillen: the remembrance Sunday bombing* by Denzil McDaniel (Wolfhound, 1997, 208p, \$14.95). (All are reviewed in *The economist*, January 24, 1998:81-82).

*Bloodlines: from ethnic pride to ethnic terrorism* by Vamik Volkan, Turkish Cypriot founder of the University of Virginia's Center for the Study of Mind and Human Interaction (Farrar Straus Giroux, 1997, 280p, \$24.00), uses the principles of psychoanalysis to dig up the roots of ethnic conflict around the world.

*Unwinnable wars: American power and ethnic conflict* by David Callahan (Hill and Wang, 1997, 272p, \$24.00) looks at the role of U.S. policy in light of global ethnic violence.

*Is Jesus coming soon?* by Ralph Martin (Ignatius Press, 1998, 175p, \$11.95) provides an urgently needed Catholic perspective on the topic of the Lord's return.

Some 44 interviews and articles by world leaders are compiled in *The changing global order: reflections from world leaders* edited by Nathan Gardels (Blackwell, 1997, 326p, \$24.95).

The rapid growth of Pentecostalism in Latin America is examined in context of church and state in *Power, politics, and Pentecostals in Latin America* edited by Edward L. Cleary and Hannah Stewart-Gambino (Westview Press, 1997, 261p, \$69.00).

If you are looking for documentation on the impact of the Christian faith in South Africa get a copy of *Christianity in South Africa: an annotated bibliography* by David Chidester, Judy Tobler, and Darrel Wratten (Greenwood Press, 1997, 504p, \$95.00).

## NEW TRENDS



### ■ Many die before they can hear the gospel

UNICEF's fifth annual *Progress of nations* report states that more than 60 million women and girls should be alive today but are "missing because of violence and other forms of gender discrimination" (*Population today*, November 1997:8). Forty million of these would be living today among the least evangelized of the world. Though these deaths effectively reduce the number of least-evangelized, they illustrate the difficulties that Christians face in reaching people who have never heard the gospel. Part of the task is a race against time as murder, infanticide, and abuse forever remove individuals from hearing the Good News.

Among other findings in the UNICEF report: mortality rates among children under 5 have declined impressively over the past 15 years. However, HIV/AIDS is undermining this progress in some 30 countries. In a similar trend, safe water supplies have been expanding dramatically while access to sanitation is falling. For a free copy contact UNICEF at 212-326-7000, or e-mail: [pubdoc@unicef.org](mailto:pubdoc@unicef.org); web site: <http://www.unicef.org>.

### ■ Deployment problems plague Third-World agencies

The missionary movement is growing among Latin Americans. This was clearly in evidence at the Second Ibero-American Missionary Congress (known in Spanish as COMIBAM '97) which met in Acapulco, Mexico October 27-31, 1997. Over 2,200 missionaries, candidates, pastors, and church leaders met for mutual encouragement and strategic planning. Statistics released for the conference show that Latin American Protestant missionaries have increased from 2,500 ten years ago to about 4,000 today. However, nearly two-thirds of these work solely in Hispanic countries. Only 11 percent are deployed among the least evangelized peoples (who represent over 30% of the world's population) (*Christianity today*, December 8, 1997:70-71).

This fact highlights an ongoing struggle within Third-World agencies (and their Western counterparts): how can new missionaries be deployed among the least evangelized when invitations (the primary method of deciding where missionaries go) continue to pour in from more heavily-Christian contexts? All of the non-Western missionary movements are currently facing this problem. A recent study of Japanese Protestant missionaries showed that nearly half go to heavily-Christian countries in North and South America, Europe, and Africa.

## NEW PLANS



### ■ Plan of 1000 Days to evangelize Latin America

The Plan of 1000 Days was launched at COICOM 97 in Quito, Ecuador, on September 26-29, 1997 to mobilize the Ibero-American church to "move together with urgency and efficiency over 40 months so our service... contributes to the completion of the task our Lord gave us to do by [2000]."

The Plan of 1000 Days avoided two potential paths to failure from the very start. First, it was launched on a financially sound footing. Christian ministries in Latin America were asked to contribute \$10,000 per year for each of the next three years to support the operating costs; the goal of 10 such supporters was reached by the end of the conference. With a broad base of indigenous support, their offices will avoid the grip of paralysis due to financial shortfalls, at least for the next year. Secondly, by specifying its goal as one of "contributing" to the overall task of world evangelization, the Plan has avoided taking on the whole of the world. This may prove to be a far more achievable objective, and if the "contribution" is properly defined, the plan has a tremendous opportunity to make a large impact on World A.

Unfortunately, failure looms over just this point. The Plan of 1000 Days is, simply, a plan to evangelize the Latin American continent. Its stated goals are to: (1) expose 100% of the population of the Latin American continent to the Gospel by AD 2000; (2) disciple 30% of the population of the continent; (3) establish 250,000 new congregations; and (4) develop 250,000 new pastors and leaders.

From the perspective of the Latin American continent these are good things. However, an enormous amount of Christian effort has *already* been invested in the continent for the past several decades, insuring the availability and presentation of the Gospel to over 95% of the population. Further, a vast amount of Christian effort *continues* to be invested, aside from this Plan. Worse, nowhere in it is any mention made of the Plan's contribution to the evangelization of World A. Since the Plan is allied with the AD 2000 & Beyond Movement, it seems strange that no mention is made of the *Joshua Project 2000* or the Plan's contribution, if any, to JP2000's overarching goals.

Because of this, the Plan of 1000 Days will unfortunately simply join (though perhaps bringing a certain amount of organization to) all the myriad evangelistic energies already being invested in Latin America. Our World Evangelization Research Center calculates that, on average, every single Latin American individual is already receiving by 1998 the staggering total of 550 distinct and separate offers or opportunities to accept Christ and to become His disciple. It seems at this point this Plan will contribute little to the needs of the genuinely unevangelized peoples found in World A.

### World Evangelization Statistical Monitor

Below we examine the growth in world religions in North America from 1900 to 2025, expressed as percentages of North America's population. Each of the religions listed below have more than 1 million members in the year 2000.

	1900	1925	1950	1975	2000	2025
Christians	77%	82%	86%	88%	83%	82%
Nonreligious	1%	1%	2%	4%	11%	12%
Ethnoreligionists	21%	6%	2%	1%	1%	1%
Others	1%	10%	9%	7%	5%	6%

Source: World Evangelization Database, 1998.



## ■ Trust in e-mail

New research published in MIT's *Technology review* (March/April 1998) demonstrates how "E-mail doesn't equal trust." The research notes that groups which met face-to-face for at least a few minutes prior to interacting with each other via e-mail cooperated and collaborated far more efficiently and with greater results than those who did not. Scientists Gary Olson and Tom Finholt studied a similar situation at the Ford Motor Company, where the company tried to organize itself by functional rather than geographic groups. Olson studied a group that communicated almost exclusively through videoconferencing, e-mail and other electronic means. "After a year, the group never really became a 'group,'" Olson noted.

Mission agencies have seen many of the same issues, particularly those missionaries working in World A. Relationships cannot be started effectively through electronic mail; there is a necessary sense of "trust" which can usually only be achieved in a face-to-face meeting. Nevertheless once that level of trust is achieved, ongoing electronic conferences on a particular topic can see long-lasting results: they last longer than a particular conference, the information shared can be archived and searched, and topics are usually discussed far more thoroughly.

## ■ Can everyone live the American fantasy?

Some people think new technologies will continue to make it possible for increasing numbers of people to live on our world at an increasingly improving quality of life. It's not true. The world longs to live the American dream—steaks on the grill, two cars in the garage, a movie on the weekend. Yet research shows the average American consumes his or her body weight in goods and natural resources each day (*The Futurist*, March 1998). A team of researchers at the University of British Columbia estimates the typical North

American consumes resources each year equivalent to the renewable yield from 12 acres of forestland and farmland. "For everyone to consume that much is a mathematical impossibility—it would require four Earths' worth of productive land. In other words, we're three planets short." Until there is a shift toward lower resource consumption and a higher quality of life in North America itself, there are few prospects of arresting ecological decline worldwide. The area hardest hit by North American consumption is World A.

Some simplistic ways to reduce one's impact:

1. Buy newspapers only when you're actually going to read them; better yet, read the newspaper at the library.
2. Wash only full loads of laundry, and avoid using hot water; wear lighter clothing in summer instead of turning on the air conditioner.
3. Don't throw shoes away—have them repaired. Choose locally-made goods over those made far away: it's not just a matter of nationalism, but of lower transportation costs.
4. Use cars less. Patronize nearby stores. Walk or ride a bike whenever possible—better for you, less fuel to buy.
5. Turn off the computer (at least the screen) when you're not using it. Upgrade your computer, don't replace the whole thing. Give your computer to someone who can use it (like a charity) instead of just throwing it out.
6. Almost any kind of farm-raised meat is an inefficient use of resources, but red meat is the worst of all. Eat less beef if possible.

Remember: we sometimes consume for lack of anything better to do. The next time you reach out for something to consume just to pass the time, think about doing something with long-lasting meaning instead.

## ■ On contrasts—

"Calcutta: A City of Palaces. Greatest slum in the world."

—United Bank of India billboard

# AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA

# AD 2025 GLOBAL MONITOR



*A bimonthly trends newsletter measuring the progress of world evangelization into the 21st century*

*Published by the World Evangelization Research Center, Global Evangelization Movement*

Area in black above = World A, the unevangelized world

No. 57

March/April 1998

## NEW COMMENTARY



### ■ Where are we going?

Abraham Lincoln reportedly once said, "If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." In the middle of 1998, his words are a challenge for the Christian church in its struggle to complete the Great Commission given to it by Jesus Christ.

Where we are: 1.9 billion people profess to be followers of Christ, yet only 680 million—about one third—are interested in obeying his Great Commission. Meanwhile, 4 billion people are not followers of Christ, and of these about 1.1 billion have not even heard of him and his Good News.

Where we are going is: to ourselves. More than three quarters of our effort is directed at Christianity's followers, institutions and members. We have become so caught up in our concern for the backslidden that we have become unbalanced. We spend more of our time reaching out to non-practicing Christians than to non-Christians, and, worse, more time reaching out to those who have already heard the Gospel than to those who have not.

How can we break out of this trend? Surprisingly, some simple steps for getting ourselves on track can be found in an article for *The futurist* (January/February 1998, p. 50-53), entitled "Business lessons from the rain forest." In it, Takashi Kiuchi, board member and former CEO of Mitsubishi Electric America, offers some advice that would be good for mission agencies trying to attend to the unevangelized.

1. *Watch where you're going.* Kiuchi's "number-one priority" is to create the best system of corporate feedback in the world, so they know the costs and benefits of every product they create. This is precisely what the global evangelization movement needs to serve as its eyes and ears. Unfortunately few collect the kind of data and have the sort of systems in place to monitor their progress. Without it they cannot tell where they are headed.

2. *Adapt and change.* "It is not enough just to look ahead and see the cliff—we must turn, we must change." This is the second half of monitoring: acting upon the information in our possession. "We all know that what gets measured, gets done," says Kiuchi. This is reflected in the few world evangelization plans that actively measure their progress.

3. *Differentiate—be yourself, be unique.* "Conformity leads to extinction. If two organizations occupy the same niche, only the strong one survives." In missions, this rule still holds true to a certain extent: weaker, smaller organizations attract little attention

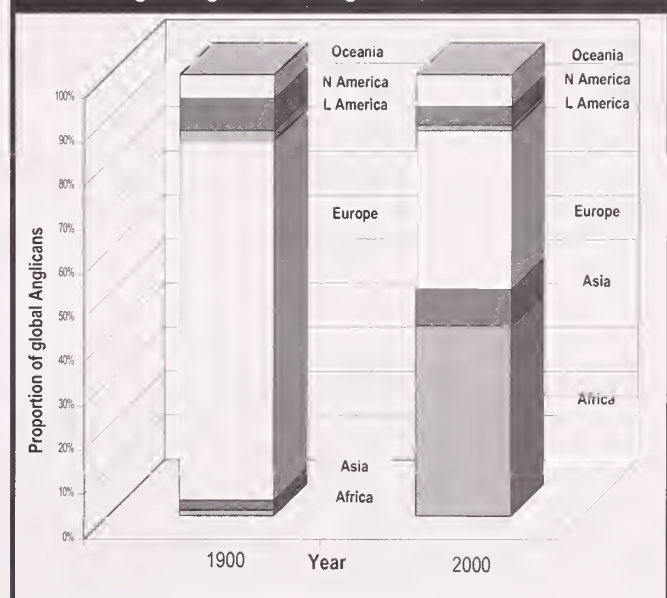
and so accomplish little in proportion to the whole. Yet even small organizations can make a sizable difference when they are doing something no one else is doing.

4. *Cooperate.* "Many people think competitiveness is the key to business success. Such thinking is out of date. None of us are whole; we need each other to fill the gaps. Together, we benefit from our diversity." By seeking out organizations similar to ourselves and achieving joint partnerships, we can grow together, helping each other over the obstacles.

5. *Be a good fit.* "In the rain forest, it's not a question of who is most fit, but who is the best fit. Profits are not an end; they are means to an end. We don't run our business to earn profits; we earn profits to run our business. Our mission is to develop the human ecosystem, sustainably." And the purpose of a mission agency is to spread the Gospel, not to point to our own accomplishments. How long will it be before missions put aside their own achievements and do whatever it takes to accomplish the Great Achievement of closure?

With the forthcoming *World Christian encyclopedia* once again the church will be faced with mammoth and undeniable data, listing with precision exactly where World A—the unevangelized world—can be found. This will help by being at least a step toward a 'global feedback system.' Next it will be up to the missions to listen to the other four lessons and apply them in their own ministries.

Regional growth of Anglicans, AD 1900-2000





## ■ New cases of martyrdom

Several new cases of martyrdom illustrate our definition of "A believer in Christ who dies prematurely, as a result of human hostility, in a situation of witness."

*January 7.* Five nuns and a Croatian missionary priest were hacked or shot to death in two separate attacks by unidentified assailants; a sixth nun died later from her wounds.

*February 11.* Three employees of the Lutheran World Federation were killed by militiamen who slipped into Rwanda from Tanzania

*Easter.* Jesus David Saenz and Marina Rodriguez de Rojas died after drinking poisoned wine officials believe was sent by members of a satanic cult. At least 12 churches in central Colombia received bottles of poisoned wine during the Easter season, when church members often send such gifts to church leaders.

*March 15.* John Rajiv, a 22-year-old American, was stabbed to death in Muzzafarpur in India's northern Bihar state, where he was engaged in evangelistic activities.

*April 17.* Adan Colorado, the director of an evangelical drug rehabilitation center, Rehoboth Jireh in Tulua, Colombia, was abducted by unknown assailants. The kidnappers forced Colorado and two others into a car and departed for an unknown destination in the Cauca Valley. They failed to stop at a checkpoint on the Rio Frio highway, and were pursued by police; in the ensuing gun battle, one of the kidnappers was shot and killed. The other kidnappers then murdered their captives before abandoning the vehicle and fleeing on foot.

*April 21.* Carl Hood, a 44-year-old Southern Baptist missionary, was shot twice in the head in a western neighborhood of the capital of Bogota. The local police are continuing to investigate his death, suspecting it might have been the result of a plot against religious workers in the area.

*April 26.* Unidentified gunmen murdered father Boniface Kagabo of Ruhengeri on a road a few miles outside of the city as he was making his way back from officiating at a funeral in a nearby town, the Vatican newspaper *L'Osservatore Romano* reported. No motive for the assassination was given.

*April 27.* Bishop Jose Juan Gerardi Conedra was killed in Guatemala City just after he had completed oversight of a study on atrocities in Guatemala's long civil war. An unknown attacker killed him, crushing his head with a cement block. Robbery has been ruled out as a motive; police are certain he was assassinated for his work with the Catholic Church on the Historical Memory Recovery project. He was the first bishop murdered in Guatemala.

These short vignettes illustrate the personal and ecclesiastical impact of a phenomenon that will likely include 163,000 Christians this year. Martyrdom continues to play a significant role in world evangelization.

## ■ Correction to AD 2025 Global Monitor, No. 55

In the November/December 1997 issue of the *AD 2025 Global Monitor*, the commentary on page 1 was cut off by the graph. The final paragraph should have read: "The fact is, every other religion is gaining converts while Christianity is losing them. Perhaps one of the central reasons is the notable lack of concern of Christian churches for evangelism and mission." The editors regret the error.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples or World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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## ■ "Evangelize!"—Part 5

This whole discussion illustrates the extraordinary complexity of the concept of evangelism. The English word 'evangelize,' like *euangelizo*, lies at the center of a large range of overlapping synonyms, near-synonyms, and part-synonyms. All of these contribute part of their own meanings to the complete or full meaning of 'evangelize', although 'evangelize' in its turn is only a part of each's own complete meaning. Inasmuch as no other word is an exact synonym, 'evangelize' is an indispensable verbal component, in English, of any treatment of the subject. Like its Greek counterpart, 'evangelize' touches on and is to some degree equivalent to the whole range of activity involved in the spreading of the good news about Jesus Christ.

We can now return to the problem noted earlier: the absence of the words *euangelizo* and 'evangelize' from, respectively, the Greek and English biblical accounts of the Great Commission. The verb had been employed 11 times before the Resurrection in Matthew's and Luke's Gospels, and was later employed 16 times in The Acts of the Apostles. Why then should it be absent from the entire records of the post-Resurrection 40-day period during which the Risen Christ promulgated his last commission? To answer this question, we must first make an analysis of the Commission itself.

### *The centrality of Christ's Commission*

In the 1960s, several missiologists were saying that the traditional emphasis on the Great Commission of Christ as the main motivation for mission was misplaced. Instead, they said, the Day of Pentecost itself, with the experience of the Holy Spirit, should be regarded as the main motivation for mission. This was the thesis of Reformed missiologist Harry Boer.

By 1990, the pendulum appeared to have swung back, and the Great Commission is once again widely seen as the major factor in mission and its motivation. Literature concerning this is multiplying in many languages of scholarship, although it is seldom treated with the depth of investigation and understanding that it requires. Some 30 alternative names for the Commission exist in English, with more in other languages, with 'Commission' often replaced by such words as Mandate, Command, Charge, Order, or Imperative, and 'Great' replaced by adjectives such as Last, Major, Final, Universal, Solemn, or Missionary.

### *Locations in Scripture*

The Great Commission is the term we use for the variety of directives the Risen Lord gave to his followers concerning their future mission. It was given probably on a number of occasions to different individuals or audiences and with different emphases

during the 40-day period from the Resurrection to the Ascension. We have, in the New Testament, records of 6 such occasions. In imperative or verbal form, it is recorded at 5 points in the first 5 books of the New Testament: Matthew 28:18-20, Mark 16:15-18, Luke 24:45-49, John 20:21-23, and Acts 1:4-8. The sixth account of the Great Commission may be seen in the form of an acted parable in John 21.

Altogether, the 6 accounts document for us 50 distinct imperatives or verbs from the Risen Christ to his disciples. For the purposes of this investigation, we can divide them into 7 groups or mandates.

### *Components of the Great Commission: the Big 7*

The 50 or so imperatives from Jesus to his disciples can be grouped together into 7 overarching mandates in imperative form (with the actual Greek words used) as shown in Table 1. These 7 New

**Table 1: Overarching mandates of Jesus' Great Commission: The Big 7**

Mandate	Greek word used	Amplified meaning
1. Receive!	<i>labete</i>	Receive the Holy Spirit.
2. Go!	<i>poreuthentes</i>	Go into all the world.
3. Witness!	<i>martyres</i>	Be witnesses to me.
4. Proclaim!	<i>keruxate</i>	Proclaim the good news.
5. Disciple!	<i>matheteusate</i>	Make disciples of all nations.
6. Baptize!	<i>baptizontes</i>	Baptize them into my fellowship.
7. Train!	<i>didaskontes</i>	Teach them to observe my commandments.

Testament Greek words, and the 7 English verbs they translate to, are so important to our subject that we are justified in giving them a somewhat popularized title: The Big Seven. This will help us to recognize their identity and their cohesiveness as a group. The Big Seven are by no means identical with, or synonymous with, the other group 'The Big Six' (the closest synonyms in the English Bible to 'evangelize': preach, bring, tell, proclaim, announce, declare). But they are closely related in concept and purpose. They will be examined in detail in a later study.

### *The absence of 'euangelizo'*

We can now return to the problem raised earlier. The answer to this puzzle is twofold. The first answer is that the concept of *euangelizo* is in fact present in the form of its cognate noun *euangelion* (good news or gospel, used in Mark 16:15). The second answer can be seen in our argument that the verb *euangelizo* must be interpreted in the context of its 41 related Greek words and 152 related English words. Of all of these, a large number occur in post-Resurrection records.

This latter point also explains a further surprising fact. *Euangelizo* does not occur in the Bible in the imperative form. In other words, 'Evangelize!' as a command is not, strictly speaking, a biblical term. However, many of its synonyms—in Greek and in English—do occur as biblical imperatives (Preach! Bring! Tell!

*continued page 4*

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Proclaim! Announce! Declare! Disciple! et alia).

### Synonyms in the Commission

The 7 imperatives listed above may therefore be regarded as aspects of the single imperative 'Evangelize!' or as dimensions of it or as synonyms of it. At the same time, however, they are clearly distinct from it. Thus 'Witness!', which is the Apostle John's key word to the exclusion of *euangelion* and *euangelizo*, is not the same as 'Proclaim!' Each has its own important distinctives of meaning.

Taken together, the overall interpretation of the presence of all these synonyms of *euangelizo* in these 6 biblical accounts is that the initial thrust of the Great Commission can be summarized, in English, as: 'Go and evangelize the world.' To evangelize in New Testament usage, therefore, is essential to obeying and implementing Christ's Great Commission. To a large degree also to evangelize means to fulfill that same Commission.

### Early Christian usage, AD 100-1600

The Patristic Age, which continued up to approximately AD 700, will here be divided into Greek and Latin depending on which languages the Apostolic Fathers wrote in.

#### The Greek Fathers

1. *Euangelizo*. The use of this verb by the Subapostolic Church and the Greek Fathers is detailed in Arndt and Gingrich's *A Greek-English lexicon of the New Testament and other early Christian literature* (2nd edition 1979: 317-8). It occurs in the writings of Clement bishop of Rome (c50-c110), Polycarp of Smyrna (AD 69-155), Justin Martyr (c140), Irenaeus (c170), Clement of Alexandria (c210), Hippolytus (c220), Origen (c230), Eusebius bishop of Caesarea (c260-340), Athanasius (c320), Cyril of Jerusalem (c360), John Chrysostom (c390), Victorinus (c550), and numerous others.

During this period, *euangelizo* was also used by non-Christian writers, including Plutarch (AD 49-119), Lucian and Polyaeus (2nd century), the author Heliodorus, the Athenian rhetorician Alciphron (c200), Cassius Deo (c200) and others.

2. *Euangelismos*. The New Testament uses no noun derived from *euangelizo* describing its related activity. An important development came in the 3rd century, when various Fathers coined the noun *euangelismos*. The word was employed by Origen (died 254), Cyril of Jerusalem (died 386), Apollinarius of Laodicea (died 390), John Chrysostom, Eusebius of Alexandria (5th century), Theodotus of Ancyra (died 446), the world navigator Cosmas Indicopleustes (6th century) and others.

According to G.W.H. Lampe in *A Patristic Greek lexicon* (Oxford, 1961:559), the word during this period had 3 distinct meanings: (1) glad tidings, or the preaching of the gospel; (2) annunciation, in particular (a) the Annunciation of the Angel Gabriel to the Virgin Mary (Luke 1:26-38), (b) of Gabriel to Zacharias (Luke 1:19), and (c) the festival of the Annunciation to the Blessed Virgin Mary; and (3) 'evangelization' in its present English sense. The earliest recorded example of this third usage is found in Theodotus of Ancyra's *Homilia in Beata Maria Virgo et Symeonem* dating from about AD 430, 'pros euangelismon tes ekklesias' (for the church's

work of evangelization).

#### The Latin Fathers

1. *Evangelizo*. Classical Latin, widespread up to the end of the 2nd century AD, did not use words derived from the Greek words *euangelion* or *euangelizo*. Transliterations from these into Later Latin, defined as Latin during the period AD 180-600, were then made, producing the Latin words *evangelium* and *evangelizo*. The latter word had 2 meanings: (1) to preach, declare, proclaim, bring good tidings, and (2) to evangelize, preach to, win to the gospel by preaching. Jerome, translator of the Latin Vulgate Bible in AD 404, employed this word to translate occurrences of the Greek *euangelizo* in both Old and New Testaments. His usual practice was to translate *euangelizesthai*, especially the usages in the Acts of the Apostles, by the Latin verbs *annuntiare*, *nuntiare*, or *evangelium praedicare*, but he used the Latin *evangelizare* on significant occasions such as in 2 Corinthians 11 ('I preached God's gospel.'). As with the Greek, the Latin verb also had a whole range of synonyms and part-synonyms.

2. *Evangelizator*. The North African apologist Tertullian (c200) was the first known writer to use this Latin word, which meant 'preacher of the gospel.'

3. *Evangelizatio*. Around 550 this further derived noun came into use, meaning preaching. Though not widely used, and spelt either with a 'z' or an 's', it was the basis a thousand years later for the second major English noun, 'evangelization.'

#### The Middle Ages

The Catholic theologian Thomas Aquinas, writing his *Summa Theologica* in Latin from 1265-1274, used the verb *evangelizo* on some 38 occasions. For him *evangelizare* meant 'to preach, declare, proclaim, always with the necessary notion of bringing good tidings, proclaiming the Gospel; to evangelize, to win to the Gospel by preaching.' He also employed the noun *evangelizatio*.

In our next issue, we'll begin examining how the English Reformers coined the term 'evangelisen' and we will look at later Christian usage during the period AD 1600-1870.

## NEW PROFILES



One way of describing that part of the world which is our major focus—World A, the unevangelized world—is to describe its peoples. Another way describes its languages. A third way describes its cities—its urban agglomerations. The profile opposite describes a typical such city, Palembang.

The facts are always complex. In this case, the 500,000 Palembangese (urban and rural) are only 0.01% Christians, but their city has 28,500 Christians. Serious ministry there would have to interview these Christians—Chinese, no doubt, and probably Pentecostals—and then decide how to assist them in their own ministries.

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# The city of Palembang, Indonesia

**Location.** Palembang is situated on both banks of the Musi river, about 55 miles from the Java Sea and 280 miles north of Jakarta, Java. It is the largest city in Sumatra, and both its capital and an important trade center.

**History.** There were several early Hindu settlements in Palembang by people from Java. The Siri Vijaya kingdom, a Mahayana Buddhist kingdom which dominated the maritime trade of southeast Asia for over 500 years, was founded at Palembang in the 7th century A.D. It extended its rule over the rest of Sumatra and the Malay Peninsula; at its height, it influenced large parts of Java and Borneo. It was a center of trade with India and China, controlling much of China's trade with its region. Attacks by the Cholas of India in AD 1025 left the kingdom weakened, and it declined slowly throughout the 12th century until it was overcome by the Majapahit empire of Gajah Mada. The Dutch settled the area in 1617, and Palembang was taken under Dutch rule in 1825. It was invaded by the Japanese in February 1942 during World War II.

**Economy.** Palembang is a trade center for the surrounding oil- and rubber-producing

areas. Kertapati, the terminal of the South Sumatra Railroad, is north of the city, and oil refineries are located at Pladju (downriver from Palembang) and Sungeherong. Several iron foundries are also located nearby. Palembang's most important export is oil from fields south of the city. Most of these installations were destroyed during World War II but have since been rebuilt. Other exports include rubber, coffee, and coal from mines at Mauara Enim. Sirwijaya University was founded here in 1960.

**Unique characteristics.** Near one of the world's busiest sea lanes, the region is rich and colorful. Most of the economic and social activities on Sumatra center around Palembang and the Musi River. The Musi is a broad waterway, with a large amount of river traffic by boatmen, fishermen and floating restaurants. The region's most noted landmark, the Ampera Bridge, is found here. One annual event is the Bidar race, held on or around Independence Day (August 17), with each boat measuring some 24 meters long and holding as many as 50 oarsmen. The State Museum with its collection of 2,000 relics and antiques was erected here in 1977.



**Peoples.** Malays and Lampongers can be found in Palembang, as can representatives of many of the other peoples of Sumatra. The population also includes large groups of Indians, Chinese and Arabs, all of whom are engaged in trade.

**Religion.** The Palembangese, Palembang's residents are for the most part Muslims. The many mosques and tombs located here, including the Great Mosque (built in 1740) are often great tourist attractions.

**Christianity.** 2% of Palembang's residents are Christians. Although several agencies are at work, only a quarter of the populace have had the opportunity to hear the gospel.



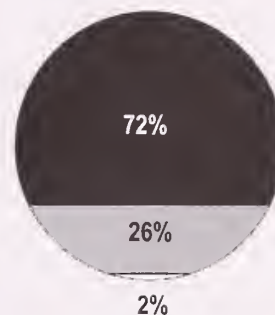
## Palembang overview

Status of evangelization (awareness of Christianity, Christ and the gospel)

**Population**  
1,212,000 (mid-1995)  
1,429,000 (mid-2000)

**Religion**  
Muslims (Shafi, Sunni) 98%

**Christians**  
28,500



A = unevangelized non-Christians  
B = evangelized non-Christians  
C = Christians

## Enumerating Indonesia

### DEMOGRAPHY

Population: 184,283,000 (1990);  
201,797,000 (1995), 218,661,000  
(2000)

Major languages: Indonesian, English,  
Javanese, Sundanese, Madurese,  
Chinese, Balinese, Batak, Bugi

Official language: Bahasa Indonesian

Capital city: Jakarta 8,621,400  
Other cities: Surabaya 2,635,000;  
Medan 2,166,200

Megametro dwellers: 9.4%

Metro dwellers: 18.3%

Urban dwellers: 30.5%

Birth rate: 2.66% per year

Death rate: 0.85% per year

Doubling time: 44 years

Life expectancy at birth: male 60.9  
years, female 64.5 years

### RELIGION

Professing: Muslims 43.4%; New-  
Religionists 35.5%; Christians 11%

Unevangelized: 21%

Major denominations: Catholic Ch in  
Indonesia; Protestant Ch in Indonesia

Christian workers: 38,000

Christian service agencies: 125

### HEALTH

Infant mortality: 65 per 1,000 births

Blind: 1,300,000

Deaf: 10,800,000

Leprosy sufferers: 180,000

### EDUCATION

Adult literacy: 77.6%

Education rate: 44.0%

## Enumerating Palembang

Province: Sumatra

Population: 1,212,000 (1995);  
1,429,000 (2000); 1,844,000 (2025).

Major languages: Palembang (a form  
of Malay), Malay, Lamponger

Major peoples: Palembangese, Malay,  
Lampongese

Religious profession: Muslims 98%;

Christians 2%

Christians (baptized church members):  
28,500

Persons evangelized: 413,600 (28%)

Persons unevangelized: 1,015,400  
(72%)

Ratio of unevangelized to  
Christians: 36:1

## NEW BOOKS



### ■ Books with bearing on our monitoring purpose

*The year 2000: essays on the end* edited by Charles B. Strozier and Michael Flynn (NYU Press, 1998, 344p, \$25.00pb) looks at the significance of the millennium's end in light of many different fields of study.

Why are racial differences so significant in human history and in the present? Three new books examine this subject in detail: *Seeing a colour-blind future: the paradox of race* by Patricia Williams (Virago, 1997, 72p, \$9.99); *Colour conscious: the political morality of race* by Anthony Appiah and Amy Gutmann (Princeton, 1998, 200p, \$19.95); and *Race: the history of an idea in the West* by Ivan Hannaford (Woodrow Wilson, 1996, 464p, \$22.00).

*Big business and the wealth of nations* edited by Alfred D. Chandler, Jr., Franco Amatori, and Takashi Hikino explains how big businesses have influenced advanced, emerging, and centrally-planned economies, and the international economy.

An excellent introduction to Jewish hermeneutics is Moshe Halbertal's *People of the Book: canon, meaning, and authority* (Harvard, 1998, \$16.50pb). Halbertal provides a panoramic survey of Jewish attitudes toward Scripture and emphasizes the changing status and functions of Mishnah, Talmud, and Kabbalah.

Five books published in 1997 attempted to explain what the wars in the former Yugoslavia were all about: *Balkan justice: the story behind the first international war crimes trial since Nuremberg* by Michael Scharf (Carolina, 340p, \$28.00); *The tenth circle of hell: a memoir of life in the death camps of Bosnia* by Rezak Hukanovic (Little, Brown, 164p, \$20.00); *Burn this house: the making and unmaking of Yugoslavia* edited by Jasminka Udovicki and James Ridgeway (Duke, 326p, \$16.95pb); *A safe area: Srebrenica, Europe's worst massacre since the Second World War* by David Rohde (Simon and Schuster, 440p, \$12.95); and *Triumph of the lack of will: international diplomacy and the Yugoslav war* by James Gow (Hurst, 343p, \$21.00).

Two new books describe the troubled region of Kosovo and the reasons for ethnic tensions. They are *Kosovo: a short history* by Noel Malcolm (NYU Press, 1998, 544p, \$28.95) and *Between Serb and Albanian: a history of Kosovo* by Miranda Vickers (Columbia University Press, 1998, 352p, \$47.50).

Indian archaeologists spent seven work seasons (1986-1993) restoring Angkor Wat in Cambodia, one of the most famous temple sites in the world. The story is recounted in *Saving Angkor* by C.M. Bhandari (White Orchid, 1997, 174p, \$30.00pb).

Mormons are the focus of the study *Polygamous families in contemporary society* by Irwin Altman and Joseph Ginat (Cambridge, 1997, 512p, \$25.00pb). One of the wives interviewed remarked "plural family life is a mighty hard day-to-day struggle."

Hymns provide the chief access to religious language and ideas for the greater part of secular society. Two new studies examine this phenomenon; *Abide with me: the world of Victorian hymns* by Ian Bradley (SCM, 1997, 299p, \$40.00) and *The English hymn: a critical and historical study* by J.R. Watson (Oxford, 1997, 552p, \$80.00).

"A land without Gypsies is a land without freedom."—Traditional Albanian prayer. *The International Roma Calendar*, crammed with pictures and poetry, with dates from the Gypsy year and records of a hidden history, is available by mail from Central Books, 99 Wallis Road, London, E9, United Kingdom. (Checks for Five pounds made out to Central Books).

*The consuming passion: Christianity & the consumer culture* edited by Rodney Clapp (InterVarsity, 1998, 225p, \$11.99) focuses on consumption as culture complete with its own set of attitudes, behaviors, and purposes for living.

A new group of religious intellectuals outline their hopes for

cultural renewal in *The new religious humanists: a reader* edited by Gregory Wolfe (Free Press, 1997, 310p, \$25.00).

Why do widely-shared, long-lasting acceptance of facts or interpretations that are mistaken persist, even in the academic community? Richard F. Hamilton explains in *The social misconstruction of reality: validity and verification in the scholarly community* (Yale University Press, 1996, 290p, \$35.00).

*The human rights reader: major political essays, speeches, and documents from the Bible to the present* edited by Micheline R. Ishay (Routledge, 1997, 519p, \$20.00) gathers together in "one place the seminal texts that show the depth and dimension of human rights thinking over the centuries."

David F. Noble reveals the religious roots and spirit of Western technology in *The religion of technology: the divinity of man and the spirit of invention* (Alfred Knopf, 1997, 261p, \$26.00).

Stephen R. Covey, author of *The 7 habits of highly effective people*, tackles a wider context in *The 7 habits of highly effective families* (Golden Books, 1997, 390p, \$25.00).

Dana Mack examines the negative effects of Western culture on the family in *The assault on parenthood: how our culture undermines the family* (Simon & Schuster, 1997, 368p, \$25.00).

K.C. Cole takes the reader on a whirlwind journey of math appreciation in dozens of everyday applications in *The universe and the teacup: the mathematics of truth and beauty* (Harcourt Brace and Co., 1998, 215p, \$22.00).

A new semiannual journal featuring new religious movements is *Nova religio: the journal of alternative and emergent religions* (Vol 1, No. 1, October 1997). To subscribe write Nova Religio, P.O. Box 958, Chappaqua, NY 10514-0958, USA.

Abuse of power by religious leaders is discussed in *Wolves within the fold* edited by Anson Shupe (Rutgers University Press, 1997, \$20.00). Subjects covered include economic fraud by Christian leaders, leadership abuses among the Hare Krishnas, and several chapters on clergy sexual abuse.

The National Geographic Society adds its well-organized and illustrated *Atlas of world history* by Noel Grove (1997, 400p, \$40.00) to its collection of reference books.

*Preaching Christ in Late Ming China: Jesuits' presentation of Christ from Matteo Ricci to Giulio Aleni* by Italian Father Gianni Criveller (Taipei Ricci Institute, 1997, \$31.00) discusses Matteo Ricci's strategy of only presenting the person of Christ to those serious about becoming Christians. Write: Taipei Ricci Institute, Varieties Sinologiques New Series no. 86, Fondazione Civiltà Bresciana, Annali no. 10, Brescia, Italy.

As Israel celebrates the 50th anniversary, several new books (1997-1998) offer background and perspective on this momentous occasion: *A golden basin full of scorpions: the quest for modern Jerusalem* by Con Coughlin (Little, Brown, 336p, \$25.00); *Israel: a history* by Martin Gilbert (William Morrow, 750p, \$30.00); *Mandate days: British lives in Palestine 1881-1948* by A.J. Sherman (Thames and Hudson, 264p, \$27.50); *Dawn of the promised land* by Ben Wicks (Hyperion, 256p, \$24.95); *The controversy of Zion* by Geoffrey Wheatcroft (Addison-Wesley, 396p, \$25.00); *The Jewish state a century later* by Alan Dowty (University of California, 337, \$35.00); *The Masada myth* by Nachman Ben-Yehuda (University of Wisconsin, 1995, 401p, \$60.00); *The founding myths of Israel* by Zeev Sternhell (Princeton, 464p, \$29.95); and *One hundred years of Zionism* by Amnon Ruginstein in Hebrew (Shocken Books, Tel Aviv). All of these are reviewed in a bibliographic essay in the April 18, 1998 issue of *The economist*.

Predominantly Hindu India is seen through the eyes of the Christian minority in Charlie Pye-Smith's *Rebels and outcasts: a journey through Christian India* (Viking, 1998, 304p, \$25.00).

Christians, Jews, and Muslims of all sorts interact in Jerusalem in Robert Stone's latest novel *Damascus gate* (Houghton Mifflin, 1998, 500p, \$26.00).



## ■ Disease linked to environment?

Environment and pollution cause a significant portion of global diseases worldwide. Addressing this issue can be a major ministry option which will benefit the unevangelized world. A recent UN World Health Organization report revealed 25% of the global burden of disease and injury is linked to environmental decline. Some of the most dangerous diseases are caused by environmental problems.

- Diarrheal diseases (e.g. cholera)—killing 3 million annually, principally caused by dirty water.
- Malaria—killing 1-3 million annually, caused by carrier mosquitoes which are affected by mass colonization of rainforests, open-water irrigation, and rapid urbanization.
- Pneumonia—of 3 million killed annually, 2.8 million are caused by burning smoky fuels indoors.

This trend will be very difficult to address, since it is most marked among the 1.5 billion “poorest of the poor”—people who live on less than a dollar per day. The population affected is continuing to climb; by A.D. 2000, 3.3 billion are expected to be living without sanitary water supplies. The result is most marked in children, who suffer two-thirds of all preventable ill health.

## ■ Bible translation, Worlds A, B, and C

A recent issue of *In other words* (Volume 24, Issue 1) lists 28 New Testaments completed by Wycliffe members from the United States. Using our World A, B, and C trichotomy to examine the results we come up with the following analysis.

World A languages	3
World B languages	5
World C languages	20

This illustrates the on-going challenge of Bible translation. For the most part, translators are “catching up” with the spread of the gospel. In other words, the majority of translations taking place around the world are among peoples already 60% or more Christian. This is a somewhat natural situation since these peoples are the most likely to request translations. However, one has to also examine larger strategic questions such as “Where would translations of Scripture into World A or B languages be the catalyst for the spread of the gospel?” Mission strategists will likely find that many World A peoples would benefit greatly from translations before they become heavily evangelized.

## ■ Lay missionary movement on the rise in Latin America

The Roman Catholic Church has been actively mobilizing its Latin American members for *ad gentes* mission (frontier missions) around the world. *International Fides service* (November 21, 1997:708) reports “The Pontifical Mission Societies (PMS), Religious Missionary Institutes, CELAM Mission Department, Episcopal Mission Commissions, are engaged in common on-going efforts of missionary animation through: missionary meetings and congresses, diocesan, regional, national (ten in Mexico) and continental (five COMLA: Latin American Missionary Congresses; courses in Missiology, in formation for mission *ad gentes*; courses and days of missionary renewal and spirituality in Centres for Missionary Animation (CIAM on the international level in Rome and other national centers in various countries, Mexico, Peru, etc.).” These trends point toward the use of an untapped resource for frontier missions. Protestants, Anglicans, Roman Catholics, Orthodox, and Independents all face the challenge of mobilizing laity for world mission. When laity get interested in the least evangelized, resources for their evangelization are unlocked. Lay missionaries from Latin

America can now be found all over the world working in concert with Roman Catholic missionary orders. Similar trends have been observed among Protestants and Independents in Latin America.

## ■ The Year 2000 and its limitations

*The economist* (April 18, 1998:81-83) reports that although the Vatican is expecting 30 million pilgrims in AD 2000 and the British Millennium Dome expects 12 million, much of the world is not interested in the turn of the millennium. For example, people in China continue to keep track of life’s passages—births, marriages, deaths—by the Chinese calendar. For most Chinese, AD 2000 is more significant as the next year of the dragon. Japanese are focused on the economy with no major year 2000 celebrations. The same is true in South-East Asia. For hundreds of millions of Muslims, Hindus, Buddhists, Jews, and others, their own calendars overshadow the “Western” event. For many in the West, secularism downplays the Christian aspects of the date. More people there see the year as a “great party” as opposed to a deadline for major changes. Seven in ten Americans think that December 31, 1999 will be the biggest party ever; coupled with this is the agreement of nearly 80% of all Americans to the statement, “I am looking forward to a new century.” Nonetheless, a majority believe that the 21st century won’t be all that different from the 20th (*American demographics*, January 1998:41).

Most of those who are examining the year 2000 are doing so with despair, as highlighted in the April/May issue of *Civilization*. Under the direction of Czech president Vaclav Havel, a number of the world’s greatest minds look at the future with a mixed sense of despair and caution. After all, the twentieth century was one of the bloodiest on record. Europeans in particular recall the “slaughterhouses of two world wars, the deliberate butchery of millions by Stalin, Hitler and Mao, the Soviets’ soul-killing domination of Eastern Europe, and more recently, the sectarian and ethnic barbarities in the Balkans and Northern Ireland.” Perhaps this is why much of the issue is focused on the role played by religion, and more specifically, God, in the future, as futurists ask where can man look for hope and the strength to save the world instead of destroying it.

All of this should tell world evangelization planners that new mobilization paradigms are just around the corner. For over a decade, the year 2000 has been in the forefront of most mission strategy and recruitment. Now, when it is just two years away, the millennial year is beginning to appear more like the beginning of a process than the end. Nearly all of the major world evangelization goals are still some years from fulfillment. New paradigms for strategy and mobilization will be required in the coming months if momentum is to be gained by the new millennium and sustained for the next two or three decades.

### World Evangelization Statistical Monitor

Below we examine the growth in the Anglican tradition from 1900 to 2000, expressed as each region's percentage of the global Anglican community.

	1900	2000
Africa	1.2%	43.0%
Asia	2.3%	8.3%
Europe	81.5%	35.9%
Latin America	2.4%	1.3%
North America	7.1%	4.3%
Oceania	5.5%	7.2%

Source: World Evangelization Database, 1998.

# New Technologies

## ■ Religion on the Internet

There are two or three excellent "religion" Web sites on the Internet. Foremost is probably the Virtual Religion Index which can be located at [religion.rutgers.edu/links/vrindex.html](http://religion.rutgers.edu/links/vrindex.html). This page is a product of the Rutgers University Religion Department and is an annotated index to Web resources on religion. Users can search such topics as academia, societies, anthropology and sociology of religion, comparative religion, ethics and moral values, philosophy and theology, and many other topics. One of the links is to another significant source of information: the Encyclopaedia Britannica page, [www.ebig.com](http://www.ebig.com). Both of these resources offer a wealth of carefully selected and annotated Web sites.

## ■ The Cyberchurch of the future

A recent survey by the Barna Research Group reports that 4% of American teenagers use the Internet for religious purposes; but 16% of teens said that within the next five years they would use the Internet as a substitute for current church-based religious experience. About 25 million adults presently rely solely upon the Internet for their monthly religious expression. Barna's survey projects that by 2010, 10 to 20% of the population could rely primarily or exclusively on the Internet for its religious input, never setting foot on a church campus. Unfortunately such churches can also open the door to rampant theological heresy.

How will existing churches and denominations respond to this trend? Some undoubtedly will denounce it, just as they denounced the 'seeker' format pioneered by Willow Creek Community Church and the Vineyard churches. Others have already begun to respond to it, designating pastors whose parishes are on the Internet.

## ■ Internet a good source of information on the least evangelized

Although much "research" on Least Evangelized Megapeoples available on the web is little more than a collection of a few odd prayer requests (with a few notable exceptions), the Internet is nonetheless becoming an excellent source of information. For example, doing a search on the Saudi Arabs reveals several sites devoted to Saudi Arabia, including the official home page of the Saudi government. These sites give a tremendous amount of

information about Saudi cities, particularly aimed at encouraging visits by tourists. Numerous ministry options are readily apparent by previewing these and other pages. Similarly, a search for one of the Least Evangelized Megacities—Ludhiana, India—revealed several companies doing business there, a venture offering cellular phone service, two Internet Service Providers, and the name and address of several missions at work in the country, as well as that of the Christian Medical College run by Presbyterians. Such is the power of indexing the World Wide Web, and it is certainly something that missionaries developing evangelistic strategies should take advantage of.

## ■ Security breach illustrates dangers of e-mail

Indexing has a downside, however. A recent security breach on a well-known web server came about quietly as the server began the process of archiving all conference e-mail on the web, where it could easily be searched using popular indexes. In the past month the hole has been patched, but many of the messages can still be found—if only in abstract parts—on the World Wide Web, and it will likely take several months before the indexes are regenerated. The breach illustrates the dangers inherent in e-mail. There is an old rule-of-thumb to use when participating in e-mail conferences, or for sending e-mails in general: unless you are sending encrypted mail (using a protocol such as Secure MIME or PGP), treat the message as if it were an open postcard, and never put anything on it that could compromise a worker's situation.

At the same time, it would be easy to go overboard on security issues. Many of those who are most determined to stop Christian work are already well aware of much that is going on. One conference moderator a few weeks ago cautioned against publishing the names of organizations working in a Middle Eastern country, despite the fact that the information published had already been well-documented in scores of well-known books and prayer guides, and was widely published by the organization itself.

## ■ Reality check

"We are all driven by hope but a sober scientist waits for the data."

—cancer researcher Dr. Jerome Groopman,  
on miracle cancer drugs.

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# AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA

# AD 2025 GLOBAL MONITOR



*A bimonthly trends newsletter measuring the progress of world evangelization into the 21st century*

*Published by the World Evangelization Research Center, Global Evangelization Movement*

Area in black above = World A, the unevangelized world

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May/June 1998

## NEW COMMENTARY

### ■ Innumeracy and missions

In the past two decades a great deal of effort has gone into understanding the phenomenon of mathematical illiteracy, popularly known as innumeracy. One sticking point has been the inability of researchers to define and measure mathematical literacy. A recent effort, namely the book *Why numbers count: quantitative literacy for tomorrow's America* edited by Lynn Arthur Steen (College Entrance Examination Board, 1997, 194p, \$19.95) may overcome this limitation. In the appendix, John A. Dossey of Illinois State University begins by basing his model on six major aspects of mathematical behaviors:

1. Data representation and interpretation
2. Number and operation sense
3. Measurement
4. Variables and relations
5. Geometric shapes and spatial visualization
6. Chance

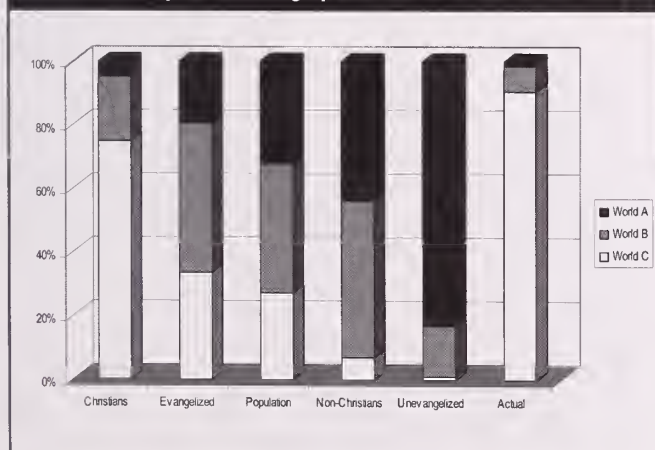
He then defines quantitative literacy as "the ability to interpret and apply these aspects of mathematics to fruitfully understand, predict, and control relevant factors in a variety of contexts."

Looking at the six aspects more closely, let's examine the role of mathematical literacy in understanding the missionary enterprise.

#### 1. Data representation and interpretation

Dossey writes "People who are quantitatively literate can, given a task with associated data, construct simple frequency tables, pie

**Chart 1: Data representation graph**

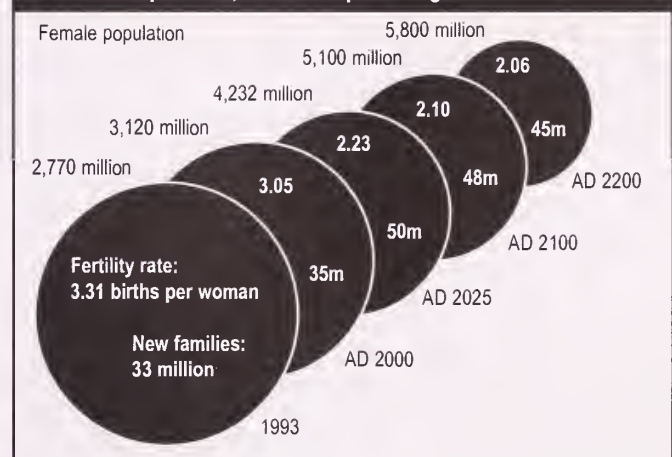


charts, or bar graphs; compute the mean, median, mode, and range, and sort out data that are relevant to the task from those that are not." For missions that might mean understanding Chart 1, which illustrates the various ways by which missionaries could be deployed in an equitable, proportional fashion, and then highlights the imbalanced manner in which they are presently sent out (see Global Monitor #40, Oct-Dec 1994).

#### 2. Number and operation sense

Here abilities include "the ability to carry out one- and two-step operations involving comparisons, ratios, and percentages; to address questions of relative size and equivalent forms of numbers; and to use numbers to describe attributes of objects from the external world." Consider Chart 2, which illustrates a multi-step

**Chart 2: Comparisons, ratios and percentages**



comparison of the impact of the fertility rate on the world's families (see Global Monitor #25, Nov. 1992).

#### 3. Measurement

This skill involves "recognition, selection, and application of appropriate units of measure; selection and use of basic measurement tools (e.g. ruler and protractor); estimation of linear measurements, and conversion of measures within the traditional system." Measurement skills are critical particularly in time-related progress calculations. On page 7, our example chart illustrates this concept by examining the growth of world religions in Asia from AD 1900 to 2025 in 25-year increments.

*Continued, p. 7*

## NEW TRENDS



### ■ New restrictions in Central Asia

Specialist serial *Compass direct* reports the passage of a new religion law in Uzbekistan. The government claims the law was necessary to “counter a national threat from ‘aggressive’ Islamic radicals.” A new wave of Islamic fundamentalism, financed by the sale in Europe and the United States of Afghanistan- and Pakistan-grown opium (*Associated Press*) tends to lend credence to this claim. Nonetheless, Christian churches are facing increased suffering due to the restrictions.

Under the new amendments:

- All religious organizations must register. In order to qualify, they must have at least 100 members (up from a previous minimum of 10). Religious meetings may no longer be held in private homes. Participating in illegal or unregistered churches can be punished with a 3-year prison sentence.

- Churches and mosques are intended only for the “performance of rituals.” Conversion of believers from one religion to another is prohibited; proselytization and any form of missionary activity can be punished by imprisonment for up to 3 years.

- The Bible Society of Uzbekistan may no longer import any Christian literature in the Uzbek language. Distribution of Christian literature in the native languages of the people is considered proselytization.

The impact of this law will force many newly-formed Christian churches back underground again. Most of the official churches will have to be closed, since they have less than 100 members.

## NEW MARTYRS



### ■ New martyr in Brazil

Italian missionary father Leo Commissari, aged 56, was shot and killed in his car as he drove to his home in Sao Bernardo. Investigators are uncertain whether it was robbery or a deliberate assassination, seeing the priest's bag was empty. The evening before, there had been a parish festival to collect funds for the numerous chapels for which father Leo was responsible. (*Fides*, June 26, 1998).

Bishop Giuseppe Fabiani of Imola (father Leo's diocese of origin which had been twinned with Sao Bernardo) told *Fides* he believed the robbery could have been a coverup. Father Leo was unpopular with many in the area, which is dominated by drugs, alcohol and prostitution. Commissari first came to Brazil in 1969, two years after his ordination. Presently, with other missionaries and a group of sisters from Imola, he looked after two parishes in Sao Bernardo, a large city with a population of 250,000, in the Santo Andre diocese. Besides the usual pastoral activities, Commissari and the other missionaries have been committed to providing assistance for street children and other youngsters, running a canteen, a pharmacy and a training school.

### ■ New martyr in Congo-Kinshasa

Congolese Carmelite student Jean-Floribert Kamaragi Mandro was killed during the night of Sunday June 7th by a band of armed robbers who broke into a Carmelite monastery in Kinshasa. Other religious personnel suffered slight injuries. The assailants escaped with the community car, later found damaged not far away.

The Kinshasa community, the site of the tragic episode, was opened in 1991 and is dedicated to Blessed Isidore Bakania. It houses the theological scholasticate and is composed of thirteen religious, all Congolese.

## AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples or World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. “Scanning” means we range over the world's monthly output of 1,000 new books and articles related to our subject. “Measuring” means we aim to give precision to the 200 major topics comprising evangelization. And “monitoring” means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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■ **“Evangelize!”—Part 6**

In this, the next part in our ongoing series on the term ‘evangelize,’ we begin by examining how English Reformers coined ‘euangelisen.’

Anglicans and Protestants were beginning to translate the Scriptures into their own vernaculars. A number of major Christian words emerged at this time. The English word ‘theology’ is first found about AD 1360, some 20 years before its use by the poet Geoffrey Chaucer (c1342-1400).

In 1382 in England, John Wycliffe completed the first translation of the whole Bible in the English language, using the Latin Vulgate. In the earlier of his two extant versions, Wycliffe translated almost all usages of the Latin *euangelizare* (and hence of the Greek *euangelizein*) into the new English word ‘euangelisen’ (in some orthographies, ‘evangelisen’). Some of the instances, in the actual 1382 spelling, include:

“Thou that euangelisist to Sion” (Isaiah 40:9)

“I am sent to thee for to speke, and to euangelise or telle to thee thes thingis.” (Luke 1:19)

“Jhesu made iourney by citees and castelis, preching and euangelysinge the rewme of God.” (Luke 8:1)

“Forsoth ech day thei ceesiden not in the temple, and aboute housis, techinge and euangelisynge Jhesu Christ.” (Acts 5:42)

“euangelisynge the word of God” (Acts 8:4)

“And whanne thei hadden euangelysid to the ilke citee, and taught manye, thei turneden again to Listris.” (Acts 14:20)

“techinge and euangelysinge the word of the Lord” (Acts 15:35).

In this *Holy Bible*, Wycliffe employed as English words ‘euangelie’ (gospel), ‘euangelisen’ (to evangelize), ‘euangeliseris’ (preachers), ‘euangelisist’, ‘euangeliside’ (Luke 3:18), ‘euangelizinge’ (Nahum 1:15), ‘euangelysinge’ (Luke 8:1) and variants. He employed the verb ‘euangelisen’ in the intransitive (without an object) and the transitive, and so the exact modern equivalent of his ‘euangelisen,’ as we can see from his Acts 5:42 and 8:4 above, is ‘evangelize concerning’ *A* to *B*, where *A* equals the subject matter (Jesus Christ, the word of God), and *B* equals the recipient (Sion, the city, the Jews, etc). Wycliffe did not use any transliteration of the nouns *euangelismos* or *euangelisatio*.

The second version of Wycliffe’s Bible, a revision of his earlier work that was produced by his followers shortly after his death, contained a drastic change. It replaced all of these English words

commencing ‘euangel-’ by, in most chases, ‘prechinge’, and sometimes by synonyms like ‘schewing the Lord Jhesu’.

This replacement continued throughout subsequent early translations of the Bible. When in 1525 Tyndale produced the first printed New Testament in English, he retained ‘preach’ instead of ‘euangelisen’, and this usage has been perpetuated in all subsequent Bible translations up to the present day.

The reason for the change by Wycliffe’s followers was no doubt that ‘euangelisen’ was now being regarded by them, in retrospect, as too Latin or too Greek a transliteration, too clumsy a construction, and too abstruse or scholarly a word for a translation that they expected a ploughman’s boy to read and understand by himself. The conclusive argument was probably that the term was at that point not a current word in the English language. Because it was not current, it could not be used; and because it could not be used, it could never become current.

This deliberate removal of ‘euangelisen’ from the English Bible explains the almost total absence of the word ‘evangelize’ and derivatives from English church usage and English Christian vocabulary, language, and literature over the following 425 years. The words were not used at all by Chaucer or Shakespeare. When the Anglican reformers drew up the Thirty-Nine Articles of Religion in 1562 and when they produced *The Book of Common Prayer* in 1552, no such words were included. ‘Evangelize’ is absent also from The Westminster Confession and all other English-language statements emanating from the Protestant Reformation of the 16th century.

Rightly or wrongly, these words were construed by the Reformers as preserves of the Roman Church, as

unreformed latinized hybrids which therefore required to be reformed, replaced, and thoroughly translated into vernaculars. At the same time, however, this exclusion of ‘evangelize’ from the English vocabulary was also in part another consequence of the Reformers’ general disinterest in human activity relating to the Great Commission and their resulting neglect of foreign missions.

**Later Christian Usage, AD 1600-1870**

With the 17th century, we come now to the origin and uses of the modern English word ‘evangelize’ and its cognates and derivatives.

*Evangelize.* Although Wycliffe had first introduced it 300 years earlier in 1382, the verb remained in occasional and very limited use in intransitive form only, until the 17th century. The English lexicographer Samuel Johnson records that it was in use around the year 1600, and probably somewhat earlier. In 1609, a Roman Catholic translation, the Douai Bible, continued the Wycliffe usage

*continued page 4*

**This deliberate removal of ‘euangelisen’ from the English Bible explains the almost total absence of the word ‘evangelize’ from English Christian vocabulary, language and literature over the following 425 years.**

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(changing 'eu' to its present 'ev'), its Isaiah 40:9 reading, 'Thou that evangelizest to Sion'. But the verb soon took on a transitive form. As early as 1652 'evangelize' had the meaning 'to win over to the Christian faith'. In 1667, John Milton wrote in his *Paradise Lost* of 'His (Messiah's) Apostles, whom he sends to Evangelize the Nations'. Johnson himself, who was a high church Christian moralist, in his *Dictionary of the English Language* (1755) defined it, 'To Evangelize. To instruct in the Gospel, or law of Jesus'. Nevertheless the word was ignored by churchmen for well over 4 centuries after Wycliffe, due to its complete absence in the Authorized (King James) Version of the Bible and its replacement by the synonym 'preach'. It only crept back into the vocabulary of active Christians after the year 1800.

**Evangelist.** As early as the 12th century, this word (from the biblical word *euangelistes*) was in use for a writer of one of the 4 Gospels. Wycliffe in his 1382 Bible used it to mean a preacher of the gospel in his translation of Acts 21:8, Ephesians 4:11 and 2 Timothy 4:5. By 1755, it had become, for Johnson's *Dictionary*, 'a promulgator of the Christian laws'.

**Evangelism.** The slowly increasing use of the English verb 'to evangelize' soon provoked the need for a noun, a substantive to cover the activity of evangelizing, and meaning the preaching or promulgation of the gospel of Christ. In 1626 the English essayist Francis Bacon either coined this noun from the Greek noun *euangelismos*, or first put it on record, in his *The New Atlantis*, writing: 'Thus was this Land saved from infidelitie ... through the Apostolicall and Miraculous Evangelisme of Saint Bartholomew.' In 1755, Johnson's *Dictionary* defined it thus, 'Evangelism. The promulgation of the blessed Gospel.' Once again, however, this word also was ignored by churchmen for some 2 centuries. An occurrence is recorded in 1813, when the *Examiner* wrote of 'Evangelism or the Announcement of Good Tidings'.

During the 19th century, however, instead of conveying the positive meaning 'the activity of evangelizing', 'evangelism' began to be used in two negative senses. The first meaning was 'evangelicalism', a derisive or hostile term meaning attachment to or profession of evangelical doctrines or to the teachings of the Evangelical party of the Church of England, a usage which can be traced back at least to 1812. The second meaning was equally hostile: 'a strongly emotional or fanatical proselytism'. 'Evangelism' only regained its positive basic meaning after the year 1850 and only came into widespread use in English-speaking Christianity after 1920.

**Evangelization.** A second noun formed from the verb 'evangelize' was next coined, this time from the Latin noun *evangelizatio* instead of from the Greek. In 1651 the British political philosopher Thomas Hobbes put it on record in his *Leviathan*, defining it as 'Evangelization, that is, the Proclamation of Christ' (III.42:270). The word is not mentioned in Johnson's 1755 *Dictionary*. Again, the new word did not catch on with churchmen, and remained largely ignored until after 1850.

**Evangelizer.** The word, meaning one who evangelizes, was coined by Wycliffe and occurs in his 1382 Bible in Psalm 67(68):11

spelt 'euangeliseris'. An 1889 book by Jessopp, *The Coming of Friars*, gives an 1883 reference: 'The Friars were the Evangelizers of the towns of England for 300 years.' The word has never caught on in Anglican or Protestant circles, though by the 1970s it was in regular use in Roman Catholic missionary circles.

**Evangelizationeer.** This term, first on record in 1825, was somewhat clumsily formed, and meant 'one engaged in evangelization.' It did not appeal to users and was not heard of subsequently.

#### 1620: the synonyms arise again

In the 17th century, foreign missionary organizations began to appear. The first major one, founded in 1622 in Rome, was the Sacred Congregation for the Propagation of the Faith (usually abbreviated, from its Latin title, to Propaganda, or Propaganda Fide). It was responsible for all foreign missions of the Church of Rome. In 1698 in London, England, came the first of the Anglican societies, the SPCK (Society for the Promotion of Christian Knowledge), and in 1701 its sister body the SPG (Society for the Propagation of the Gospel in Foreign Parts). In English, as in other European languages, the preferred term for this period was 'missions', from the Latin *missio*; 'evangelism' and 'evangelization' were never widely used by mainline Protestants and Anglicans until after 1850 and by Roman Catholics until after Vatican II in 1962.

Two of the greatest evangelists of all time were the Anglican clergymen, John Wesley and George Whitefield, who in 1736 began a 34-year outdoor preaching ministry throughout Britain and North America. Both were learned scholars well versed in Scripture, Latin, Greek, the classics, and literature. However, one looks in vain in their writings and sermons for any use of the words 'evangelize,' 'evangelism,' or 'evangelization,' either in English or Latin or Greek. The words were not in currency because they were not used in the English Scriptures. Consequently Wesley used, expounded, and popularized a range of the many available English synonyms and part-synonyms, beginning with 'preach the gospel'. His best-known phrase was new on the scene: 'There I offered Christ to a crowd of 10,000.' For Wesley, to evangelize was to offer Christ to all people.

It was the same with other English-speaking pioneer missionaries and evangelists. In his 1792 *Enquiry*, the Baptist cobbler William Carey expounded the Great Commission and surveyed the Christian world mission with detailed statistics without once using the term 'evangelize' or its derivatives. Instead he used expressive synonyms such as 'preach,' 'spread the gospel,' 'propagate the gospel.'

In other Christian circles, however, the term was just beginning to surface in occasional use. In 1802, the Massachusetts Baptist Mission Society was formed for 'the evangelization of frontier communities.'

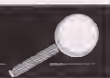
In our next issue, we'll examine the "rehabilitation" of the term 'evangelize,' along with the evolution of its usage during the period leading from the Napoleonic wars throughout the 1800s and up to the 20th century and our modern times.

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## ■ Creating an evangelistic climate

The principle task of the nonresidential missionary is to help coordinate ministry resources from around the world to create a "climate of evangelism" for a specific target group (a country, city, or ethnic group) so that the members of the group have a greater opportunity to hear the Gospel. NRMs can find an example in current activities directed toward Iraq.

- The Jordanian Bible Society received permission to distribute 200,000 New Testaments among Christian students in Iraq.
- The 'Jesus' Film has been shown recently on Iraqi national television.
- Iraqi Christians are being trained in Jordan to become evangelists to their own people.
- Shelter construction and humanitarian relief have both been viable outlets for the Gospel in Iraq.

These activities make it clear that it is not impossible to evangelize in a closed country—only that nonresidential missionaries must be both creative and persistent in their activities.

## ■ New association of missiologists formed

A core group made up of the missiological faculties of the Gregorian and Urbanian Universities in Rome and Catholic missiologists from around the world have been meeting for the past two years to explore the possibility of establishing an International Association of Catholic Missiologists (IACM). This association now appears to be getting off the ground. The objective of IACM is to promote study and research on missiological issues related to the third millennium. The society is also committed to responding to the challenges set forth by John Paul II in *Redemptoris missio* (1991) and *Tertio Millennio adveniente* (1993). Its general perspective will be Catholic but will be open to ecumenical and interreligious dimensions (*International Fides service*, November 7, 1997:669).

The significance of this group can be seen in light of the strategic thinking in leading missiologists regarding the least-evangelized world. New attention is being given to *ad gentes* mission: preaching the gospel to those peoples who have never heard it before.

## ■ New laws attempt to curb female genital mutilation

This year, a new law enacted in the USA criminalized female genital mutilation (FGM)—the practice of cutting off part or all of a girl's genitalia. The law is not unique. Over 25 other countries, including 19 in Africa (where the practice is most prevalent) have issued official statements or enacted laws against FGM. International groups such as UNICEF, the UN Population Fund, and the World Health Organization have public statements against it. The key to fighting this battle has been African and Arab women groups that have spoken out against it. Without their support the practice is often defended as a vital part of certain cultures—making the issue one of cultural sensitivity. The operation is usually performed on girls from ages four to eight as part of a rite of initiation or in preparation for marriage, and ranges from minor cutting to radical surgery causing lifelong reproductive health problems. As many as 100 million women worldwide have undergone FGM, with 2 million girls newly operated on each year (*Population today*, October 1997:4-5).

## ■ Mission agency leadership reform?

David Osborne and Peter Plastrik outline the transformation of the culture of civil service in *Banishing bureaucracy* (Addison-Wesley,

1997, 397p, \$25.00). The authors maintain that, "unlike the stereotype of the lazy bureaucrat, most government workers are frustrated people who want to do well but have been kept from doing so." Examples from various countries around the world offer hope for such people breaking free from traditional bonds. The authors offer a dozen lessons for leaders of cultural transition. They are: 1) Don't control employees—involve them. 2) Model the behavior you want. 3) Make yourself visible. 4) Make a clear break with the past. 5) Unleash—but harness—the pioneers. 6) Get a quick shot of new blood—and a slow transfusion. 7) Drive out fear—but don't tolerate resistance. 8) Sell success—but don't make the new culture closed to different ideas. 9) Communicate, communicate, communicate. 10) Bridge the fault lines in the organization. 11) Change administrative systems that reinforce bureaucratic culture. 12) Commit for the long haul. The authors maintain that in all of these things there must be incentives and consequences for levels of performance (From a review in *The futurist*, January-February 1998:10-11).

For mission agencies the implications of such bureaucratic reform should be clear. Bureaucratic culture is one of the major obstacles to the evangelization of the world. At many junctures, innovative ideas are tabled or squelched on principle within the bureaucracy. The leading edge of world evangelization is one of constant change, requiring flexibility on the part of the administration. World A strategies in particular require forward thinking, with an emphasis on new ideas, not necessarily on how things have been done in other parts of the world.

## ■ Missioinformatics: new science parallels developments in biology

Ten years ago, no one had heard of bioinformatics. Today, a search on the Web reveals over 22,000 hits. What is this new information science? Researchers have produced volumes of data in the field of gene sequencing. Bioinformatics is the science of organizing and analyzing this data. Using computer programs, researchers can compare gene sequences from different species. A recent encouraging application in this field is using information related to proteins to understand "where and when the specific messages coding for these proteins are made." This will likely contribute to the production of new drugs to combat bacteria resistant to current antibiotics (*Technology review*, Jan/Feb 1998:22-29).

A parallel discipline is emerging in the missions world. Informatics is defined as "The science that is concerned with the gathering, manipulation, classification, storage, and retrieval of recorded knowledge" (*Webster's third*). Missioinformatics is this science related to the missionary enterprise. Today, massive amounts of data exist in archives around the world. As these data are catalogued, classified, and analyzed, the science of missioinformatics (a sister discipline to missiometrics) assists the larger Christian community in global evangelization strategies.

## ■ Priests charged with genocide

One of the major sticking points holding up world evangelization is ecclesiastical crime. Although this usually takes the form of economic crimes, other forms do occur. On April 16, a court at Kibuye in southwest Rwanda handed down the death penalty for Catholic priests Jean-Francois-Emmanuel Kayiranga and Emmanuel Nkuriye for their role in the 1994 massacres. According to the All African News Agency, the two priests were found guilty of participating in two massacres, including one of some 2,000 people who had taken refuge in the Nyange church in Kibuye. The other was a massacre of 60 Rwandans.



Two new studies trace the origins, destruction, and resurrection of Berlin: *Faust's metropolis: a history of Berlin* by Alexandra Richie (Carroll & Graf, 1998, 1,139p, \$37.95) and *Berlin and its culture: a historical portrait* by Ronald Taylor (Yale University, 1998, 416p, \$45.00).

Naturalist Edward O. Wilson appeals to science and humanities to join forces to restart the Enlightenment Project in *Consilience: the unity of knowledge* (Alfred A. Knopf, 1998, 332p, \$26.00).

New books about food scares include *Spoiled: the dangerous truth about a food chain gone haywire* by Nicols Fox (Basic Books, 1998, 448p, \$25.00); *Deadly feasts: tracking the secrets of a terrifying new plague* by Richard Rhodes (Simon & Schuster, 1998, 256p, \$24.00); *Mad Cow USA: Could the nightmare happen here?* by Sheldon Rampton and John Stauber (Common Courage Press, 1998, 256p, \$24.95); *Slaughterhouse: the shocking story of greed, neglect, and inhumane treatment inside the US meat industry* by Gail Eisnitz (Prometheus Books, 1998, 325p, \$25.95); *E. coli 0157: the true story of a mother's battle with a killer microbe* (New Horizon Press, 1998, 304p, \$22.95); and *Mass listeria: the meaning of health scares* by Theodore Dalrymple (Andre Deutsch, 1998, 158p, \$17.95). These books are all reviewed in the April 25, 1998 issue of *The Economist*.

*China's last nomads: the history and culture of China's Kazaks* by L. Benson and I. Svanberg (M.E. Sharpe, 1998, \$22.95) highlights a small but important World A community in China with links throughout Central Asia.

Throughout history, efforts to improve humanity's lot have often done just the opposite. *Seeing like a state: how certain schemes to improve the human condition have failed* by James C. Scott (Yale University Press, 1998, 445p, \$35.00) documents these attempts.

Find out how the concept of the atom gradually emerged in an intense interplay between physical science, philosophy, theology, and personal presuppositions in Bernard Pullman's *The atom in the history of human thought* (translated by Axel Reisinger, Oxford, 1998).

Three recent books on religion in America offer unique insights on its history and present status. They include: *New directions in American religious history* edited by Harry S. Stout and D.G. Hart (Oxford University Press, 1998, 502p, \$19.95 pb); *Retelling U.S. religious history* edited by Thomas A. Tweed (University of California Press, 1998, 302p, \$13.95 pb); and *Lived religion in America: toward a history of practice* edited by David D. Hall (Princeton University Press, 1998, 254p, \$16.95 pb).

*The biotech century: harnessing the gene and remaking the world* by Jeremy Rifkin (Putnam, 1998, 271p, \$24.95) states that we are in the midst of a great historic transition into the Age of Biotechnology which will likely impact areas ranging from global agriculture to our understanding of humanity.

It is individuals and couples wanting to have children, not governments, that want the power over reproduction according to Lee M. Silver in *Remaking Eden: cloning and beyond in a brave new world* (Avon, 1997, 317p, \$25.00). On the same subject is Martine Rothblatt's *Unzipped genes: taking charge of baby-making in the new millennium* (Temple University Press, 1997, 201p, \$18.95).

David Landes, economist and historian at Harvard University, sets forth his thesis that cultural differences ultimately explain economic performance in *The wealth and poverty of nations* (Norton, 1998, 650p, \$30.00).

Four new books examine the struggle of various peoples in the Middle East: *Armed struggle and the search for state* by Yezid Sayigh (Oxford University Press, 1998, 1,000p, \$99.00); *The Persian Gulf at the millennium* edited by Gary Sick and Lawrence Potter (St. Martin's, 1998, 366p, \$49.95); *The process: 1,100 days that changed*

*the Middle East* by Uri Savir (Random House, 1998, 352p, \$27.95); and *In the shadow of the prophet* by Milton Viorst (Anchor, 1998, 368p, \$24.95).

Vivien Stern takes the reader on a global tour of prisons in *A sin against the future: imprisonment in the world* (Penguin, 1998, 432p, \$14.00pb).

British architect Richard Rogers presents his vision of efficient, sustainable architecture in the world's burgeoning cities in *Cities for a small planet* (Faber, 1998, 180p, \$15.00).

Raymond Tanter's book *Rogue regimes: terrorism and proliferation* (St. Martin's Press, 1998, 331p, \$29.95) illustrates how difficult it is to define terrorist regimes. Bruce Hoffman's *Inside terrorism* (Victor Gollancz, 1998, 288p, \$24.00) shows how difficult it is to deal with them.

*The barbarian conversion: from paganism to Christianity* by Richard Fletcher (Henry Holt, 1998, 562p, \$35.00) describes the many ways in which Christians shared their faith outside of the Roman empire after AD 400.

The final volume of a study analyzing China's recent history that took 25 years to complete is now ready. See *The origins of the Cultural Revolution: volume 3* by Roderick MacFarquhar (Oxford University Press, 1998, 750p, \$47.50).

## Review of books on world religion

The past few years have witnessed the publication of many interesting reference books on the world's religions. In case you have missed some of these here are some of the better ones:

*Encyclopedia of American religions*, 5th edition edited by J. Gordon Melton (Gale, 1996, 899p, \$165.00) offers a comprehensive survey of religious and spiritual groups in North America and includes a directory.

The classic 16 volume *Encyclopedia of religion* edited by Mircea Eliade (Macmillan, 1993, \$650.00, CD-ROM available) contains contributions from over 1,000 experts on subjects ranging from beliefs to personalities.

An illustrated guide to places with religious significance all over the world is *Encyclopedia of sacred places* by Norbert C. Brockman (ABC-CLIO, 1997, 600p, \$65.00).

*HarperCollins dictionary of religion* edited by Jonathan Smith and William Green (Harper San Francisco, 1995, 1,200p, \$45.00) contains more than 3,000 alphabetical articles featuring major religions and spiritual concepts.

*How to be a perfect stranger: a guide to etiquette in other people's religious ceremonies*, vol. 1 edited by Arthur J. Magida (Jewish Lights, 1995, 432p, \$24.95) and vol. 2 edited by Stuart M. Matlins and Arthur J. Magida (Jewish Lights, 1996, 432p, \$24.95) are extremely useful guides that provide brief overviews of many religions. They contain glossaries, religious calendars, and listings of religious festivals.

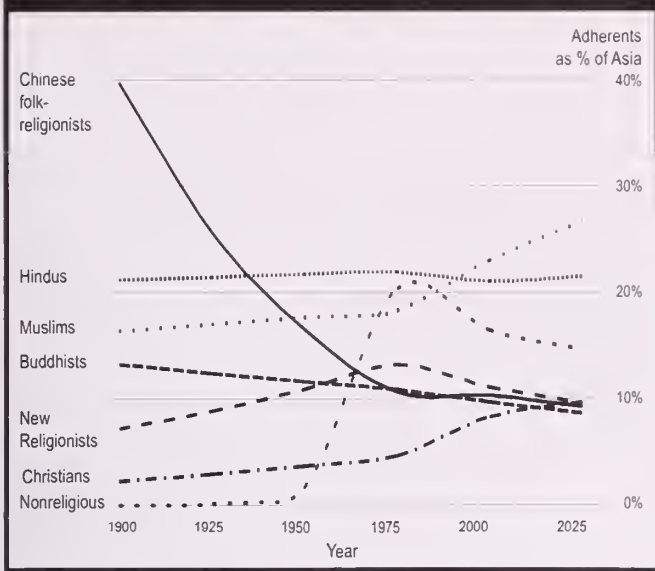
*The Oxford dictionary of world religions* edited by John Bowker (Oxford, 1997, 1,136p, \$45.00) contains nearly 6,000 alphabetical entries covering all aspects of religion and world religions. Includes a useful bibliography.

*Religious holidays and calendars: an encyclopedic handbook*, 2nd edition by Karen Bellenir (Omnigraphics, 1997, 316p, \$70.00) covers more than 450 holidays with sacred components important to specific religious communities.

*World religions* by John Bowker (Dorling-Kindersley, 1997, 200p, \$34.95) is a beautifully illustrated overview of world religions, including maps, timelines and many other illustrations.

A new CD-ROM is available for the classic work on Judaism, *Encyclopedia Judaica* (Grolier, 1997, stand-alone version \$595). The original 16 volume encyclopedia was published in 1972 with several yearbooks and decennial volumes updating the material since. The CD contains all of these 25,000 articles by more than 2,200 authors.

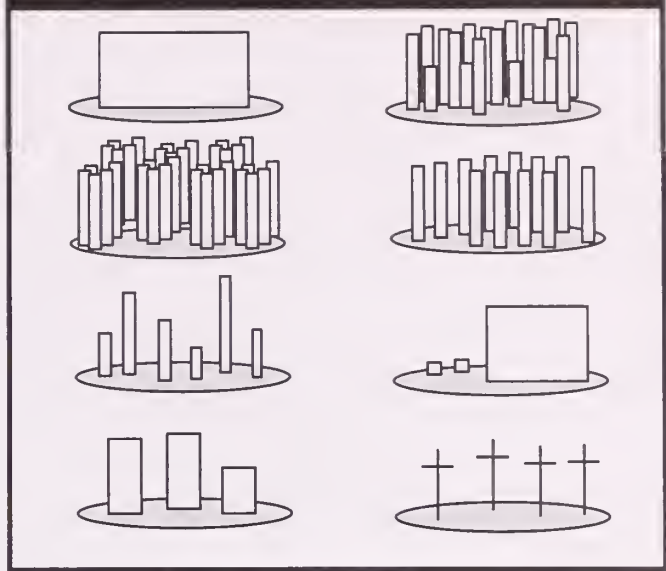
**Chart 3: Major world religions in Asia by percentage, 1900-2025**



**4. Variables and relations**

Beyond skills in basic algebra, this includes the ability to “represent change by means of tables, graphs, symbols, and words. This aspect also addresses a person’s ability to make sense of formulas, to understand general properties of mathematical systems, and to use this information in powerful ways to represent and solve problems

**Chart 5: Historical development of Christian monoliths**



megamonoliths, 6 major ecclesiastical blocs, three future scenarios: monodominationalism, postdenominationalism, and martyrdom.

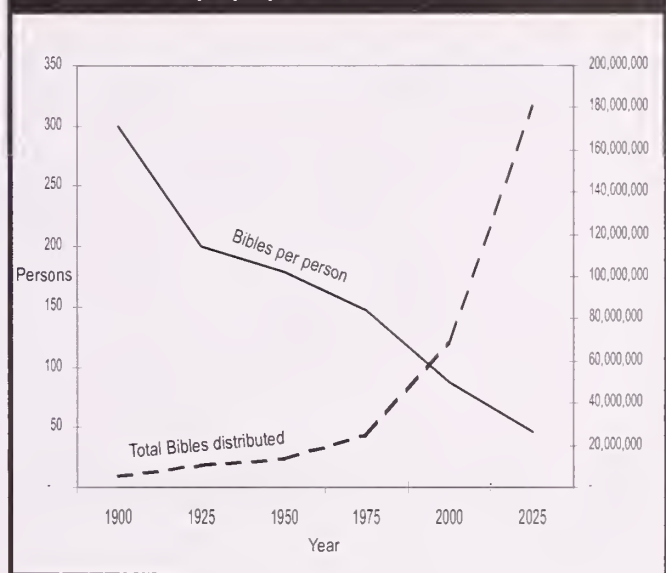
**6. Chance**

This skill requires “the application of simple probability models to discrete sample spaces.” It also includes “the ability to match

**Chart 4: Statistics of global religious change**

Category	Year	Population	Rate	World pop.	World pop. (2025)
<b>A. GLOBAL GROWTH OF POPULATION</b>					
World population	1950	2,500 m	1.25%	1,250 m	1,250 m
World population	2025	10,000 m	10.0%	5,000 m	5,000 m
<b>B. GLOBAL GROWTH OF CHRISTIANITY</b>					
World Christians	1950	1,200 m	0.48%	600 m	600 m
World Christians	2025	5,000 m	5.0%	2,500 m	2,500 m
<b>C. GLOBAL GROWTH OF NEW BIBLES DISTRIBUTED</b>					
New Bibles distributed	1950	100 m	0.004%	50 m	50 m
New Bibles distributed	2025	1,000 m	0.01%	500 m	500 m

**Chart 6: Total people per new Bible distributed, 1900-2025**



involving unknown quantities.”

This kind of math is exemplified in the world of missions in Chart 4, which illustrates how formulas form the core of analysis of the relationship between demography and religion (see *Global Monitor* #13, Nov. 1991).

**5. Geometric shapes and spatial visualization**

“Using geometric knowledge requires that people analyze shapes and identify their basic characteristics and properties.” This is demonstrated in Chart 5, which reproduces Global Diagram 5 (see *Global Monitor* #21, July 1992), tracing the evolution of organizational monoliths in global Christianity from AD 33 to 2150. Through this series of images we see the progression from the single monolith to 23,000 denominations, 150 standalone monoliths, 12

phenomena to their expected distributions in both discrete and continuous situations.” This is illustrated in Chart 6, which outlines Bible distribution over the past century and one needs both sets of data to understand the global context of Bible distribution. Comparing and understanding these two lines is a skill of numerate people.

These six examples from the missions world show how important numeracy is in world evangelization. In an age of increasing complexity and an overabundance of information, much of it expressed numerically, Great Commission Christians need to hone their mathematical literacy to more effectively evangelize the world.



### ■ 'Jesus' Film available via RealVideo servers

Campus Crusade for Christ's 'Jesus' Film Project is making several versions of the 'Jesus' Film available via RealVideo on the World Wide Web (<http://www.jesusfilm.org>). Each film comes in four parts which can either be downloaded or viewed live. The interesting question will be how many viewers are attracted from World A countries, cities, and people groups. Many World A peoples are poor and do not have access to the Internet; but there are several large groups that do (e.g. Chinese, Saudi Arabs, Egyptians, Iranians, Iraqis, Turks, Israelis, etc). At the same time, it is possible the site will simply be blocked by governments; already China has been blocking 'inappropriate' sites including Western news sources, thus making it impossible for their citizens to access them. To get around this, another potential spin-off might be making the videos available via CD-ROM in World A countries.

### ■ The Internet by 2008

Dr. Jakob Nielsen, an engineer with Sun Microsystems, recently presented 5- and 10-year projections for the World Wide Web at a conference held in Washington D.C. Since the introduction of the Web in 1993, its usage has exploded across the world. Most of the improvements, however, have been largely cosmetic—the introduction of new and better browsers with new formatting capabilities. Underlying, fundamental problems will likely be addressed in the next 5 years, according to Nielsen, leading to a "Web2003" over one hundred times larger than the existing network, and vastly more important. Nielsen foresees the launch of the "network economy," where the majority of transactions occur. Although the availability of the necessary hardware may take another 10 years, by 2008 "it should be as pleasant to read the web as it is to read a printed newspaper, and better to get video over the Internet than from television networks." Nielsen projects that these "legacy media" will die rapidly.

In this context, it is important to note the many new evangelistic options that are being contemplated for the Internet. Although many of the World A peoples will remain untouched by technology, there are several World A megapeoples which could be reached in this fashion. More importantly, national evangelists could be trained and

given tools (such as the 'Jesus' Film, evangelistic tracts, full copies of the Bible, and other similar assets) via simple download. Already one ministry is planning for distance learning via the Internet.

One potential barrier is the blockage of certain sites by restricted-access countries. Another trouble spot is the monitoring of e-mail and the many problems surrounding encryption protocols. Nevertheless, the Internet is becoming a truly viable method for propounding the need to evangelize World A peoples and training missionary workers and evangelists to do just that.

### ■ Languages on the Internet

Of the 128 million people around the world with online access, about 48% don't speak English. This is the fastest growing segment of the online population (*PC Magazine*, July 1998). Two trends will result in the short-term future. First, we can expect to see more non-English language Web sites, particularly in languages with large populations like Chinese, French, Spanish, Arabic and the like. Second, we can expect to see new developments in translator technology. Some rudimentary translation systems are already in use, and these will improve dramatically in the near future.

### ■ Family-friendly ISPs censor out unfriendly sites

Although some strides have been made in filtering out junk mail and pornography, many existing filters can be defeated with a little bit of technological know-how. Families seeking to keep their kids away from structures of sin on the Internet will be happy to learn of a new Christian endeavor—"family-friendly Internet service providers" which completely block access to any and all adult material, especially in USENET newsgroups.

### ■ God does not roll dice

"God has founded all things—number, weight, and measure."

-Isaac Newton, 1716

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## AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA



## Global Evangelization Movement

Dr. Samuel Moffett  
Princeton Theological Seminary  
31 Alexander Street  
Princeton, NJ 08540

August 14, 1996

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Dr. Bill O'Brien  
Samford University

Jim Reapsome  
EMQ/World Pulse

Dr. H. Vinson Synan  
Regent University

Dear Dr. Moffett,

As you will no doubt recall, I wrote you as a member of the GEM Council of Reference to tell you that GEM was preparing for a move. I can now say with great satisfaction that this has been completed! Thanks to the generosity of several new donors, we have been able to move into a slightly larger facility about a block from our old offices.

**Our new address** is: 1004 Thompson Street, Suite 302, Richmond, VA 23230. Correspondence can be directed to PO Box 6628, Richmond, VA 23230. Our phone number (804-355-1646) and fax number (804-355-2016) remain the same.

As you know, GEM's mission is to: (1) gather, organize and analyze information that gives the Body of Christ a comprehensive picture of the current state and future needs of world evangelization; (2) communicate these findings—particularly the existence of the least evangelized—to the Christian world; and (3) advocate World A as the leading priority for missionary activity.

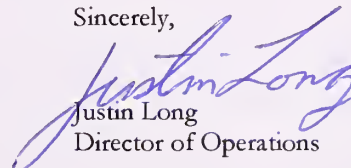
Therefore, I am also pleased to announce a new initiative by GEM to fulfill this third aspect. The first two stages in 1996 were the establishment of our web site (over 3,000 visits this year) and the launch of a new weekly Internet bulletin, the *Monday Morning Reality Check* (now with 1,300 weekly subscribers).

The newest initiative is to distribute information on the unevangelized to churches across America, utilizing newly-designed "People Postcards." These Postcards carry a mini-profile of one of the Top211 Least Evangelized Megapeoples, but are unique in that they are designed to promote one of the mission agencies working among that group. For example, the first card focuses on the Qashqa'i of Iran and promotes Anglican Frontier Missions, a mission agency which serves as an advocate for the Qashqa'i. I will be sending a copy to each of you, to keep you apprised of GEM's activities.

Of course, this activity will not detract from our central focus on the World Christian Encyclopedia. This landmark publication is proceeding rapidly toward its completion, when it will inform world Christians globally of the many World A cities, provinces, peoples and religions on our planet.

We are deeply thankful for your support for these efforts, and for GEM as a whole. I have one request: could you possibly pen a short testimonial which GEM can use to promote its newsletter, the *AD 2025 Global Monitor*? Any quote from you about GEM or the Monitor which we can use for this purpose would be greatly appreciated.

Sincerely,

  
Justin Long  
Director of Operations

